AL-GHAYBA
OCCULTATION

يا أبا صالح المهدي

BY

IBN ABU ZAYNAB AN-NU'MANI

بسم الله الرحمن الرحیم

Alghayba–occultation

:Writer

Sheikh Abu Abdullah Muhammad bin Ibraheem bin Ja’far al–Katib

:Published in print

Ansariyan

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

Alghayba–occultation

ID book

(الغیبه) Al-Ghayba: Occultation

Author: Sheikh Abu Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib

known as Ibn abu zaynab-nu'mani

Verified by: Faris Hassoon Kareem

Translated by: Abdullah al-Shahin

Publisher: Ansariyan Publications Qum

First Edition ۱۳۸۱-۱۴۲۳-۲۰۰۳

ISBN: ۹۶۴-۴۳۸-۴۲۸-۸

preface

IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL

And We desired to bestow a favor upon

those who were deemed weak in the

land, and to make them the Imams, and

to make them the heirs (۵) And to grant

.them power in the land

[The Holy Quran: The Narratives (Al-Qasas) ۲۸:۵-۶]

DEDICATION

DEDICATION

As long as the powers of corruption, evil and deviation try the best to raise stumbling

blocks to close the path of the mission with obstacles; therefore the Divine Will has determined the necessity of al-Hujjah, (۱) who will fix the truth and spread justice allover the world to achieve the aims of the prophets and the messengers of Allah and to realize .the hopes of persecuted and oppressed people

Yes! It is the long-sought hope. It is the expected Mahdi; the natural extract of all the successive Divine Missions and the fruit of all the efforts of the prophets and their !guardians. May our souls be the sacrifice for his coming

This little work before the great blessing of Him is not but as evidence of belongingness. We pray Allah the Almighty to light our eyes with seeing him and to gift us with the great !grace by virtue of him

p: ۱

Faris

Footnote

.(It means proof or authority. It refers to Imam al-Mahdi (s ۱

PREFACE BY THE VERIFIER

ABOUT THE AUTHOR

HIS NAME

His full name is Abu(۱) Abdullah Muhammad bin Ibraheem bin Ja'far al-Katib al-Nu'mani (al-Baghdadi. He is known as Ibn Abu Zaynab.(۲

HIS OFFSPRING

An-Najashi said: The vizier Abul Qassim al-Husayn bin Ali bin al- Husayn bin Ali bin Muhammad bin Yousuf al-Maghribi was the

.son of his (the authors) daughter Fatima

PRAISING HIM

An-Najashi said about him: He is a sheikh (teacher) from among our companions. He is great in position, noble in rank, loyal in

.faith and he has narrated many traditions

Al-Mahoozi said: He is praiseworthy, lofty and one of the sheikhs, who give permission .((who evidence others knowledge or works

.Kahhala said: He is an interpreter, a good speaker and a good theologist

HIS TRAVELS

He traveled to Shiraz in ۳۱۳ AH. Then he traveled to Baghdad. After that he traveled to .Sham(۳) and taught in Tabariya in Jordan

then he entered Damascus. At the end of his age he traveled to Halab (in Syria), in which

he narrated his book al-Ghayba (the

(Sacred Disappearance).(۴

(HIS TEACHERS (SHEIKHS

.Abul Abbas Ahmad bin Saeed bin Oqda al-Kufi, in Baghdad ۳۲۷AH

.Abu Sulayman Ahmad bin Nasr bin Hawtha al-Bahili

.Abu Ali Ahmad bin Muhammad bin Yaqoob bin Ammar al-Kufi, in Baghdad ۳۲۷AH

.Abul Qassim al-Husayn bin Muhammad al-Bawari

.Salama bin Muhammad bin Ismaeel al-Arzaniy in Baghdad

.Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani, in Tabariya

p: ۲

.Abdul Aziz bin Abdullah bin Younus al-Mossiliy

.Abdul Wahid bin Abdullah bin Younus al-Mossiliy

.Ali bin Ahmad al-Bandaneeji

.Ali bin al-Husayn al-Massoodi, apparently in Qum

.Muhammad bin al-Husayn bin Muhammad bin Jumhoor al- Ammiy

.Muhammad bin Abdullah bin Jafar al-Himyari

.Muhammad bin Abdullah bin al-Moammar at-Tabarani, in Tabariya ۳۳۳AH

.Muhammad bin Uthman bin Allan ad-Duhni al-Baghdadi, in Damascus

Abu Ali Muhammad bin Hammam bin Suhayl bin Bayzan al-Katib al-Iskafi, in Baghdad .۳۲۷AH

Muhammad bin Yaqoob bin Iss~haq al-Kulayni, from whom he took the most of his .knowledge and for whom he worked as clerk

Abul Qassim Musa bin Muhammad al-Ashari al-Qummi-the son of Sad bin Abdullahs .daughter-in Shiraz ۳۱۳Ah

HIS STUDENTS

An-Najashi said: I have seen Abul Husayn Muhammad bin Ali ash-Shujaiy the clerk learning the book al-Ghayba written by

Muhammad bin Ibraheem an-Numani in Mashhadul Ateeqa. He recommended his son Abu Abdullah al-Husayn to give me this

.book and the rest of his books. The copy of the book, which he read, is now with me

HIS WORKS

At-Tassalli; about the punishment of Allah that afflicted those, who participated in killing .Imam Husayn (s), in this life

At-Tafseer; one tradition narrated from Imam Ali (s), in which he has classified the Quran into sixty kinds and has given each kind

.a certain example

.Jamiul Akhbar

(Ar-Radd ala (answering) al-Ismaeeliyya.(۵

.(Al-Ghayba (this book

(Al-Faraidh.(۶

.Nathrul Laali; about the Hadith

HIS DEATH

.He died in Damascus about ٣۶٠Ah/٩٧١AD

Footnote

Abu: means the father of, bin or ibn: means the son of, bint: means the (١)

p: ٣

.daughter of

(٢) In some books it is mentioned as Ibn Zaynab. Refer to Rijal an-Najashi, Rijal ibn Dawood, Majmaul Rijal, Manhajul Maqal, Jamiul Ruwat, Muntahal Maqal, Kashful Hujub wel Astar, Mustadrakul Wassail, Ayan ash-Shia, ath-Thareea, Tanqeehul Maqal, Hadiyyatul Aarifeen, Qamoos ar-Rijal and Mu'jam Rijalul Hadith.

(٣) Nowadays Damascus. But then, Sham encompassed the present Syria, Jordan, Lebanon and Palestine.

(۴) The disappearance of Imam al-Mahdi; in Islamic eschatology, Imam al-Mahdi (s) is the expected deliverer who will fill the Earth with justice and equity, restore true religion, and usher in a short golden age lasting some years before the end of the world.

(۵) Ath-Thareea, vol.١٠ p.١٨٣.

(۶) Ibid. vol.١۶ p.١۴٧.

ABOUT THE BOOK

ABOUT THE BOOK

It is a valuable work, whose author has limited it to the expected Imam al-Mahdi (may Allah hasten his coming.) The author begins

the book with some prophetic traditions confirming the imamate of al-Mahdi (s).

Then he mentions the traditions showing that Allah doesnt leave the world without a Hujjah. After that he mentions traditions

talking about the disappearance of Imam al-Mahdi, his aspects, biography, rule, charismata and virtues and he mentions the signs

that precede the appearance of Imam al-Mahdi (s) besides other subjects concerning .him

Sheikh al-Mufeed, after mentioning the traditions that confirm the imamate of al-Mahdi, .says: The traditions on that are numerous

The scholars of Hadith have written them down and classified them in their books. Among those, who have mentioned them with full details and explanation, is Abu Abdullah .(Muhammad bin Ibraheem an-Numani in his book al-Ghayba(۱

p: ۴

.The author has finished the book in Thil-Hijja ۳۴۲AH

Sheikh Agha Buzurg at-Tehrani in his book ath-Thareea says: It appears, according to some references, that the book was called or known as Mala al-Ayba fee Tool al-Ghayba.(۲)

WHAT HAS BEEN SAID ABOUT THE BOOK

.Al-Hurr al-Aamily said: It is good and sufficient

.Al-Mahoozi said: It has many benefits and unheard traditions

SOME OF ITS EDITIONS

.Tehran, ۱۳۱۸AH

.Tabriz, ۱۳۸۲AH., al-Sabiri Library

.Beirut, ۱۴۰۳AH., al-Alami Publications

.Tehran, ۱۳۹۶Ah., verified by Ali Akbar al-Ghifari, al-Sadooq Library

THE EDITIONS ON WHICH VERIFICATION DEPENDED

.The edition of Beirut, ۱۴۰۳Ah. It has many mistakes

The edition of Tehran, ۱۳۹۷AH., verified by Ali Akbar al-Ghifari (may Allah reward him with good). We depended on this edition

so much that it was compared with some handwritten copies as the verifier himself .mentioned

:The handwritten copies are the following

a. The complete handwritten copy kept in the Melik Library in Tehran no.۳۶۱۷. It has been written in ۲۲۶ pages. Each page

is ۱۰x۱۵ cm. with ۶۱ lines. It has been written by Muhammad Momin al-Gulbaygani. He has .finished writing it on ۲۱ Ramadan ۱۰۷۷AH

Another copy with no.۲۶۷۱ kept in the Melik Library in Tehran too. It lacks a page in the beginning, a page in the middle and a

page in the end. It is a very precious old copy. It has been written in ۳۱۲ pages. Each page is ۱۴x۲۱ cm. with ۱۵ lines. It seemed

.that it had been written before the tenth century of hijra or about it

p: ۵

b. A printed copy compared with the copy kept in Imam Redha Library in Mashhad having the number ١٨٧ and had been written in ۵٧٧AH.

Some chapters of the book have been compared with the copy kept in the library of Tehran University having the number ۵٧٨. It is a precious copy in ۵٧ pages. Each page is ١٠x٢۵ cm. with ٣٢ lines. It has annotations, which means that it has been compared with other copies. It has the handwriting of Mirza Husayn an-Noori- the author of Mustadrak al-Wassail-that he has written it for himself in ١٢٩٨AH.

THE METHOD OF VERIFICATION

We compared the two printed copies with each other and we found as possible as we could that there was a perfectly fabricated text. We referred to the important differences between the handwritten or the printed copies. As for our other action, it was as the following:

١. Correcting the Quranic verses according to the Holy Qur'an.

٢. Referring the prophetic traditions to the reliable books of Hadith.

٣. Checking the names of the narrators according to the books of Rijal(٣) and mentioning biographies of some of them when necessary.

۴. Explaining some of vague linguistic expressions.

Finally we thank Allah that He has made us succeed in verifying this book and we pray Him to assist us in verifying much more of

the traditions of Ahlul Bayt (s).(۴)

Faris Hassoon Kareem

Holy Qum ١-١١-١۴٢١AH.

(On the anniversary of the birth of the daughter of Ahlul Bayt Fatima al-Massooma (s)

p: ۶

Footnote

.Al-Irshad, vol.۲ p.۳۵۰ (۱)

-vol.۱۶ p.۷۹ and vol.۲۲ p.۱۸۳. So was mentioned by Prof. Abdul Jabbar ar (۲)

.Rifaiy in his Mojam vol.۹ p.۲۱۷,۲۶۱

The science of Rijal: men means to prove that the narrators of a certain (۳)

.tradition are reliable or not

.(Ahlul Bayt means the Prophet's progeny (s (۴)

THE AUTHOR'S INTRODUCTION

THE AUTHOR'S INTRODUCTION

In the name of Allah, the Beneficent, the Merciful

Sheikh Abul Faraj Muhammad bin Ali bin Yaqoob bin Abu Qurra al-Qanani (may Allah have mercy upon him) narrated from Abul

Husayn Muhammad bin Ali al-Bajali the clerk that Abu Abdullah Muhammad bin Ibraheem :an-Numani had said

Praise be to Allah, the Lord of the worlds, Who guides whomsoever He wills to the right path, Who deserves gratefulness from His

people in return for deriving them out of nonexistence into existence, forming them into the best of images, granting them with innumerable blessings apparent and hidden as he :has said

And if you count Allah's favors, you will not be able to number"

("them.(۱

He has guided them to know His Divinity and to acknowledge His Oneness with pure minds, excellent wisdom, perfect creation, pure nature, good tincture, marvelous signs and clear proofs. Then He sent for them the best of His people as prophets supported

with the Holy Spirit armed with evidences; preaching, warning, guiding, reminding, informing with knowledge, defeating the oppressors with the divine signs and astonishing .the intelligent with miracles

He preferred them to the rest of His people with the high excellences He granted them with, let them know His unseen and

p: ۷

:gifted them with some of His power as He said

The Knower of the unseen! so He does not reveal His secrets to any except to him whom" He chooses as a messenger; for surely He makes a guard to march before him and after ("him.(٢

To glorify them and to raise their positions highly so that people would have no excuse before Allah after sending His messengers

.and that the proofs of Allah would be perfect before His people

Praise be to Allah when He bestowed upon us His sending Muhammad; the last of His messengers, the most beloved one to

Him, the most glorious prophet near Him and the closest one to him. He gifted him with all what He had gifted the other prophets

and added to him doubles than what He had given them. He put him in the high position to prefer him to the all. He made him

imam for them when he led them in offering the prayer in the Heaven. He made him the most honorable among the all and

granted him alone with intercession from among the all. He raised him to the highest Heaven until He talked with him near His

Throne when he passed the positions of the close angels and the standings of the .Archangels

He revealed to him a Book surpassing all the previous Books and including all the :knowledge they had as He said

We have revealed the Book to you explaining clearly everything.(٣) He did not neglect a" ."bit

Allah the Almighty has guided us by Muhammad (s) from deviation and obscurity and saved us from ignorance and perishment. He has sufficed us with Muhammad (s), the holy Book and the perfect religion and guided us to the guardianship of the pure guiding

imams to be safe from personal opinions and interpretations (due to fancies) and He has .guided us by Muhammad and the imams of his progeny to the right path

Blessing and peace be upon Muhammad and his brother Amirul Momineen(۴) (Imam Ali), his next in virtue, his supporter in

distresses and ordeals, the sword of Allah against the unbelievers and His open hand with .beneficence and justice

It was Ali, who followed his brothers path in any case, who turned with the truth wherever it turned, the keeper of his brothers

.Muhammads) knowledge, the depositee of his secrets)

Blessing and peace be upon the pure imams; the means of mercy, the object of blessing, the full moons in darkness, the light for

people, the oceans of knowledge and the gate of peace, which Allah had asked His people :to enter from and warned them not to deviate from when He said

O you who believe! Enter into submission one and all and do not follow the footsteps of" ("Shaitan; surely he is your open enemy.(۵

:Then

We found that some of the groups ascribed to Shiism, who believed in the imamate, which Allah had made as mercy of His right

religion, adopted different opinions and ramified thoughts, became indifferent to the obligations of Allah, hastened towards the

prohibitions and they all, except a few, doubted the imam of their time, the guardian of their affairs and the proof, which Allah had

:chosen according to His exalted knowledge as he said

("Thy Lord does create and choose as He pleases: no choice have they (in the matter)(۶"

the matter of their ordeal during the absence of the expected Imam, of which the Prophet (s) had informed and Imam Ali (s) had

.mentioned and warned of its sedition in his traditions and speeches

The scholars narrated from the infallible imams, one after the other, the traditions talking about this matter and confirming it and

that Allah would try His people by it. The doubt about it was still inside their hearts as Imam Ali (s) showed in his saying to Kumayl

:bin Ziyad

or is led towards the people of truth unthinkingly, doubt comes into his heart since the' first suspicion he faces, and that leads them to stray, confusion, obscurity and deviation. None of them will remain (on the right path) except a very few, who maintains on the religion of Allah, holds fast by the (rope) of Allah and do not deviate from the right path of 'Allah

This few was the group that would keep to the truth, that would not be shaken by wind, nor be affected by seditions, nor be cheated by the shine of mirage and would not have come into the religion of Allah imitating some people so that they would give up when !those people gave up

p: ۱۰

:Imam Abu Abdullah Jafar bin Muhammad al-Sadiq(۷) (s) said

He, who comes into this religion imitating the men, will be taken out from it by those men,' who has taken him in, and he, who

comes to it by the Book and the Sunna, mountains vanish before he gives up (his ('religion).(۸

By Allah, no one goes astray, becomes confused, is seduced and deviates from the truth to cling to one of the deviant sects except if he does not pay any attention to knowledge, .research and analysis

These people are the wretched, who never care for knowledge nor attempt to get it from its pure sources and if they narrate some of that knowledge without perceiving it, they .will be as those, who do not narrate

:Imam Jafar bin Muhammad al-Sadiq (s) said

You know the positions of our followers near us according to the traditions they narrate' ('from us and according to what extent they perceive from us.(۹

Narrating a tradition requires perceiving it. One tradition you perceive is better than a .(thousand you narrate (without perceiving

:Most of those, who joined the different sects, were as the following

Some joined them without thinking or being aware and when they faced a bit of doubt they went astray. Some looked forward to this worldly life and its transient pleasures. When they were seduced by the seducers and the worldly-minded people, they gave up their faith and followed the deception of the devils, whom Allah had described in his Book :when saying

the Shaitans from among men and jinn, some of them suggesting to others varnished' ('falsehood to deceive (them).(۱۰

He, who is deceived by the Satan, is like (those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man

(deems to be water; until when he comes to it he finds it to be naught).(۱۱

Some adopted this matter hypocritically looking forward to authority without believing in the truth nor being loyal to it and then Allah deprived them of their ease, changed their conditions and promised to reward them (on the Day of Resurrection) with

.the worst of punishment

Some adopted it with weak faith and weak soul, so when the try (the disappearance of Imam al-Mahdi), of which the infallible

imams (s) had informed some hundreds of years ago, occurred, they became confused :and did not know what to do. Allah said

Their parable is like the parable of one who kindled a fire but when it had illumined all" ,around him, Allah took away their light

(and left them in utter darkness-- they do not see. "(۱۲

:And He said

Whenever it shines on them they walk in it, and when it becomes dark to them they " (stand still. "(۱۳

We found many traditions narrated by the infallible imams talking about those, whom Allah had granted with acumen that led them to the truth, which was vague for the others, got them to the right path during that confusion and took them out of doubt to .certainty

p: ۱۲

I looked forward to be close to Allah by collecting the traditions narrated by the infallible imams of the Prophets progeny (s) talking

about the disappearance of Imam al-Mahdi to show the truth, which had been confirmed by all of the Prophets progeny and

.which had been neglected by those, who had been deprived of knowledge and guidance

If he, whom Allah has granted with acumen, illuminated his heart, gifted with good genius and ability of distinguishing, ponders on

the traditions of the imams (s) mentioned in this book one by one and thinks deeply over them, he will be certain that Allah has

confirmed the sayings of the infallible imams (s) (about the disappearanceal-Ghayba) age after age, has bound the Shia to

believe in it and to keep to it an has strengthened the certainty in their hearts about the .validity of what they have narrated from their imams

The imams (s) had warned their Shia to be affected by the fancies and to be deviated by the seditions. They had cleared for their

followers that Allah would try His people with seditions when the disappearance would occur and would try them with its long

:period. Allah said

that he who would perish might perish by clear proof, and he who would live might live" (by clear proof. "(۱۴

Muhammad bin Hammam narrated a tradition from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Sumaa from

Ahmad bin al-Hasan al-Maythami from one of Imam al-Sadiqs companions that Imam al-:Sadiq had said

This Quranic verse and that they should not be like those who were given the Book before, but the time became prolonged to

them, so their hearts hardened, and most of them are transgressors (١۵) has been revealed about the people of the time of al-

Ghayba. Then Allah has said: Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand. (١۶) The time is the time of al-Ghayba.

Allah has meant: O nation of Muhammad, or O people of Shia, do not be like those people, who were given the Book but the time

became prolonged to them! The interpretation of this verse shows that it concerns the people of the time of al-Ghayba and not the

other times. Allah has prohibited the Shia from doubting His Hujjah (Imam al-Mahdi) or thinking that Allah may leave the world

without a Hujjah for a while as Imam Ali has showed through his saying to Kumayl bin Ziyad:

'The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Your proofs and signs will

be invalid'.

He warned the people of suspecting and doubting in order that the time would not become prolonged to them and then their hearts would become hard. Do you not see that Allah has said:

" Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may

understand." (١٧)

It means that Allah gives life to the Earth with the justice of al-Hujjah (Imam al-Mahdi) after its death because of the injustice of

(the deviant oppressors.(۱۸

Interpreting each verse confirms the other and the sayings of the imams (s) are definitely true when talking about the sedition that

will occur and that some of the Shia will apostatize and separate after being tried and .tested through seditions and ordeals

Here we mention a tradition or two lest someone denies the existence of such different sects, which goes after fancies and

.pleasures of this worldly life

Ahmad bin Muhammad bin Saeed bin Oqda al-Kufi, who was trusted, reliable and certain ,about the ones he narrated from

narrated from Ali bin al-Hasan al-Taymaly from his brothers Ahmad and Muhammad from their father from Thalaba bin Maymoon from Abu Kahmas from Imran bin Maytham :from Malik bin Dhamra that Amirul Momineen (Imam Ali) had said to his Shia

Be among the people like the bees among the birds. All the birds deem them weak but if' they know what there is in their interiors, they will not treat them so. Mix with people with your bodies and be away from them with your hearts and doings because every one (on the day of Resurrection) will be rewarded according to his doings and will be gathered with the ones, whom he loves. O people of Shia, you will not see whom you love and what you hope until you spit at the face of each other, until you call each other as liars and until no one of you will keep on this matter (the true faith in the reappearance of Imam al-(Mahdi) except like the kohl in an eye or like the salt in food and what little it is! " (۱۹

p: ۱۵

I give you an example. A man had some wheat. He winnowed, sifted, purified, put it in a store and closed the door until some

period. Then he opened the door. He found that some of the wheat was worm-eaten. He took out the wheat, winnowed, sifted,

purified, put it in the store and closed the door. After sometime he opened the store and found that some of the wheat was wormeaten.

He took it out, winnowed, sifted, purified, put it in the store and closed the door. He repeated that many times until nothing

remained from the wheat except a very little, which would not be harmed by the worms. So are you! You will be tried and tested by the seditions until a very few of you will remain, who will not be affected by the seditions. (۲۰) It was mentioned that Imam al-Sadiq (s) had said:

By Allah, you will be tested. By Allah, you will be flown right and left until no one of you will' remain except he, whom Allah has

promised, fixed faith into his heart and assisted with a power of His.

In another tradition narrated from them (the infallible imams) it was said:

until no one of you will keep on this matter except the fewer and the fewest.(۲۱)

These people, who keep on the faith and cling to the truth, have been ordered to be patient during the absence of the Hujjah.

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi from Haroon bin Muslim from al-Qassim bin

Orwa from Burayd bin Moawiya al-Ijli that Imam Muhammad al- Baqir(٢٢) (s) had said :when interpreting the Quranic verse

O you who believe! Be patient and excel in patience and remain steadfast, and be " careful of (your duty to) Allah, that you may be

(successful " (٢٣

Be patient in offering the obligations, be patient before your enemy and station" (yourselves in waiting for your expected imam!" (٢۴

:It is this few people, whom Imam Ali (s) has addressed when saying

Do not feel desolate in the way of guidance when there are very few people walking in' .'it

Abul Abbas Ahmad bin Muhammad bin Saeed bin Oqda al-Kufi narrated from Abu Abdullah Jafar bin Abdullah al-Muhammadi

from his book in Muharram ٢۶٨AH. He said that Yazeed bin Iss~haq al-Arhabi had told them from Mukhawwal from Furat bin

Ahnaf that al-Asbugh bin Nabata had said: I heard Amirul Momineen from above the :minbar of Kufa saying

O people, I am the nose of faith. I am the nose and the eyes of guidance. O people, do' not feel desolate in the way of guidance

when there are very few people walking in it. People have gathered at a table, whose satiety is little and whose hunger is much. Allah is the helper! That, which gathers people, .is either contentment or anger

O people, who killed the she-camel of Prophet Salih was one person but Allah afflicted all the people with torment because they

became pleased with that persons doing. Allah said: " But they called their companion, so he took (the sword) and slew (her). How

p: ۱۷

:great) was then My punishment and My warning." (۲۵) And He said)

and (they) slaughtered her, therefore their Lord crushed them for their sin and leveled" them (with the ground) and He fears not

its consequence." (۲۶) He, who is asked about my killer and alleged that he (the killer) is .faithful, (as if he) has killed me

O people, he, who walks in the (right) way, will get to the water (source) and he, who .'deviates from it, will get lost

.Then he descended from the minbar

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor from Ahmad bin Noah from ibn Olaym from somebody from (Furat bin Ahnaf.(۲۷

In the saying of Imam Ali (s) He, who walks in the (right) way, will get to the water (source) and he, who deviates from it, will get

lost there is a clear meaning and a sufficient evidence leading to keeping to the path of the infallible imams (s) and a warning of

getting lost when deviating from their path or straying left or right and listening to the raving of the fabricators, whose sayings are like scattered dust or vanishing mirage as :Allah says

Do men think that they will be left alone on saying, We believe, and not be tried. And" certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know

(the liars. "(۲۸

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Jafar al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu -Muhammad al

:Ghifari from Imam al-Sadiq from his fathers (s) that the Prophet (s) had said

Beware of arguing with any infatuated one because he is prompted (by the Satan) to a' (certain period and when his period passes, his sin will burn him.' (۲۹

I have collected in this book the traditions narrated by the liable narrators from Imam Ali and the other pure imams (peace be upon them all) talking about al-Ghayba (the disappearance of Imam al- Mahdi) and other subjects. I may have not mentioned all the traditions talking about the subject and what people have of such traditions is much more .than what I have mentioned in this book

I divided the book into chapters beginning with talking about keeping the secret of the Prophets progeny, imitating their manners and keeping secret what they had been ordered to keep secret from the enemies of the religion and from their enemies and opponents of the different sects of heretics, suspectors and Mutazilites,(۳۰) who denied the virtue of Imam Ali (s) and permitted to prefer the mamoom(۳۱) to the imam and the :imperfect one to the perfect one. By doing that they opposed Allah where He said

Is He then Who guides to the truth more worthy to be followed, or he who himself does' not go aright unless he is guided? What then is the matter with you; how do you judge.' ((۳۲

:They were conceited of their own opinions and blind hearts as Allah said

For surely it is not the eyes that are blind, but blind are the hearts which are in the " (breasts." (۳۳

p: ۱۹

:Also, He said

Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose" labor is lost in this worlds life and they think that they are well versed in skill of the work of (hands." (۳۴

They denied the virtues and the imamate of the infallible imams (s) after Allah had bound :them with the clear proof when saying

(And hold fast by the covenant of Allah all together and be not disunited.' (۳۵'

And after the Prophet (s) had confirmed that his progeny were the guides and the ship of safety and that they were one of the two weighty things he had left for us to keep to them :when saying

I have left to you the two weighty things; the Book of Allah and my progeny. They are (as)' .'an extended rope between you and Allah

One end of it is in the hand of Allah and the other is in your hands. If you keep to them (the .'Qur'an and the progeny), you will never go astray at all

But when they became indifferent and preferred blindness to guidance, Allah rewarded :them with disgrace. Allah said

And as to Thamood, We showed them the right way, but they chose error above" (guidance." (۳۶

:And He said

Have you then considered him who takes his low desire for his god, and Allah has made" (him err having knowledge."(۳۷

They opposed the truth intendedly and kept on doing wrongs and became pleased with that; therefore Allah afflicted them with torment ' Surely Allah does not do any injustice to (men, but men are unjust to themselves.' (۳۸

They themselves were the opponent of the true Shia, who loved the pure and truthful progeny of the Prophet (s), and they themselves denied what the reliable believers narrated from the Prophets progeny. They criticized the infallible Prophets progeny and spread their opponents traditions. They made their fancies, idiotic minds

:and deviant opinions as their imams whereas Allah had said

(And certainly We chose them, having knowledge, above the nations." (٣٩"

Then we talked about the rope of Allah that He ordered us to keep to and not to separate :when He said

."And hold fast by the covenant of Allah all together and be not disunited"

And we mentioned the traditions evidencing this matter. Then we discussed the matter of imamate by mentioning the traditions confirming that it had been determined by Allah. :Allah said

(And your Lord creates and chooses whom He pleases; to choose is not theirs." (۴٠"

So imamate was a covenant by Allah and a deposit that an imam was to deliver to the .next imam

Then we mentioned the traditions confirming that the imams were twelve and the evidences on that were derived from the holy Qur'an, the Torah and the Bible. Then we mentioned the news talking about those, who pretended that they were imams but they were not and that every banner raised before the banner of Imam al-Mahdi (s), would be .of a tyrant

Then we specified individual chapters with various subjects concerning different sides of the matter of the Expected Imam

p: ٢١

.evidenced by Quranic verses and true prophetic traditions

We pray Allah the Almighty to bless the best choice of His creation, the purest of His people, His perfect covenant, the firmest handle, which shall not break off; Muhammad and his pure progeny. We pray Him to assist us in keeping to the truth in this life and in the afterlife, to make our life, death and resurrection on His pure religion and on the loyalty to the choice, whom He has favored with the highest of excellences, whom He has made as mediators between Him and His people and whom He has made the argument over the humanity, to make us succeed in submitting to them by doing what they have ordered to do and refraining from what they have prohibited to do and not to make us among those, who doubt anything of their sayings or suspect their truthfulness. We pray to Allah to make us among the assistants of His religion, who fight

with His guardian against His enemy in order to be with the pure choice; the Prophet and his progeny (peace be upon them), and not to separate between them and us in the .twinkle of an eye, no more no lessHe is the Most Generous, the Most Compassionate

Footnote

.Qur'an, ۱۴:۳۴ (۱)

.Qur'an, ۷۲:۲۶-۲۷ (۲)

.Qur'an, ۱۶:۸۹ (۳)

.Amirul Momineen: the commander of the believers (۴)

.Qur'an, ۲:۲۰۸ (۵)

.Qur'an, ۲۸:۶۸ (۶)

.He is the sixth imam of the Shia (۷)

.Biharul Anwar, vol. ۲ p.۱۰۵, Awalim al-Uloom, vol. ۳ p.۴۰۰ (۸)

p: ۲۲

(۹) Biharul Anwar, vol. ۲ p.۱۴۸, Awalim al-Uloom, vol. ۳ p.۴۶۴.

(۱۰) Qur'an, ۶:۱۱۲.

(۱۱) Qur'an, ۲۴:۳۹.

(۱۲) Qur'an, ۲:۱۷.

(۱۳) Qur'an, ۲:۲۰.

(۱۴) Qur'an, ۸:۴۲.

(۱۵) Qur'an, ۵۷:۱۶.

(۱۶) Qur'an,۵۷:۱۷.

(۱۷) Qur'an, ۵۷:۱۷.

(۱۸) Taweel al-Aayat, vol.۲ p.۶۶۲, Ithbat al-Hudat, vol.۳ p.۵۳, Tafseer al-Burhan, vol.۴ p.۲۹۱, al-Mahajja, p.۲۱۹-۲۲۰.

(۱۹) Biharul Anwar, vol.۲ p.۷۹, Awalim al-Uloom, vol.۳ p.۳۰۴.

(۲۰) Biharul Anwar, vol.۵۲ p.۱۱۵.

(۲۱) Biharul Anwar, vol.۵۲ p.۱۱۵.

(۲۲) He is the fifth imam of the Shia.

(۲۳) Qur'an, ۳:۲۰۰.

(۲۴) Biharul Anwar, vol.۲۴ p.۲۱۹.

(۲۵) Qur'an, ۵۴:۲۹-۳۰.

(۲۶) Qur'an, ۹۱:۱۴-۱۵.

(۲۷) Biharul Anwar, vol.۷۰ p.۱۰۸, vol.۱۰۰ p.۹۵.

(۲۸) Qur'an, ۲۹:۲-۳.

.Biharul Anwar, vol.۲ p.۱۳۱,۱۳۵, vol.۷۱ p.۲۸۹, Awalim al-Uloom, vol. ۳ p.۴۳۵ (۲۹)

The Author' s Introduction

The followers of an Islamic school of speculative theology that flourished in (۳۰)

.(Basra and Baghdad (۸th۱۰th centuries AD

Mamoom is one, who offers prayer behind an imam or is led by the imam in (۳۱)

.other affairs

.Qur'an, ۱۰:۳۵ (۳۲)

.Qur'an, ۲۲:۴۶ (۳۳)

.Qur'an, ۱۸:۱۰۳-۱۰۴ (۳۴)

.Qur'an, ۳:۱۰۳ (۳۵)

.Qur'an, ۴۱:۱۷ (۳۶)

.Qur'an, ۴۵:۲۳ (۳۷)

.Qur'an, ۱۰:۴۴ (۳۸)

.Qur'an, ۴۴:۳۲ (۳۹)

.Qur'an, ۲۸:۶۸ (۴۰)

Chapter ۱

PRESERVING THE SECRET OF THE PROPHETS FAMILY

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from al- ((۱)) Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from Salam bin Abu Omayra from Maroof bin Kharrabooth from Abut-:Tufayl Aamir bin Wathila that Amirul Momineen (s) had said

Do you like Allah and His messenger to be considered as liars? Talk to people with what

(they know and do not tell them what they deny.(۱

p: ۲۳

Abul Qassim al-Husayn bin Muhammad al-Bawari narrated from Yousuf bin Yaqoob ((۲)) al-Muqri al-Saqti from Khalaf al-Bazzaz from Yazeed bin Haroon from Hameed at-Taweel that Anass bin Malik had said: I heard the Prophet (s) saying:

Do not tell people of what they do not know. Do you like Allah and His messenger to be' considered as liars?' (۲)

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Younus bin ((۳)) Yaqoob al-Jufi Abul Hasan from Ismaeel bin Mihran from al-Hasan bin Ali bin Abu Hamza that Abdul Ala bin Ayun had said: Abu Abdullah Jafar bin Muhammad (Imam al- Sadiq) said to me:

O Abdul Ala, undertaking our matter (۳) is not by knowing and accepting it. It is by' preserving and keeping it secret from those, who are not reliable. Deliver to them (the Shia) my greeting and tell them that he (Imam al-Sadiq) says to you: May Allah have mercy upon one, who brings himself and us peoples love by showing them what they know and refrain from telling them what they deny. He, who makes war against us, is not worse than one, who fabricates against us what we hate.' (۴)

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Jafar bin Abdullah from (۴) al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya from Iss~haq bin Ammar al-Sayrafi from Abdul Ala that Imam Abu Abdullah Ja'far bin Muhammad al-Sadiq (s) had said:

Knowing this matter is not enough to prove your loyalty unless you keep it secret from' those, who are not reliable. It suffices you to say what we have said and to be silent on what we have been silent on. If you tell of what we have said and submit to what we have kept silent, then you have believed in what we have believed in. Allah says: (And if they believe in the like of that which ye believe, then they are rightly guided).(۵) Ali bin al-Husayn has said:

p: ۲۴

Tell people of what they know and do not burden them with that they cannot bear then (you will lead them to avoid us.' (۶

Abdul Wahid bin Abdullah bin Younus al-Moossily narrated from Muhammad bin ((۵)) Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin :Ghiyath from Abdul Ala that Imam al-Sadiq (s) had said to him

Undertaking our matter is not by believing and accepting it only. Undertaking our matter' is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greeting to them (the Shia) and tell them that he (Imam al-Sadiq) says to you: May Allah have mercy upon one, who brings me and himself peoples love by telling them of what they know and concealing what they deny. By Allah, he, who makes war against us, is not (more harmful to us than one, who accuses us of what we hate.' (۷

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri ((۶)) from Muhammad bin al-Abbas al-Hasani from al-Hasan bin Ali bin Abu Hamza al-Bataini :from Muhammad al- Kharraz that Abu Abdullah (Imam al-Sadiq) had said

(He, who spreads our (secret) traditions, is like one, who denies our right.' (۸'

The same previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al- ((۷)) :Hasan al-Sariy that Abu Abdullah al-Sadiq (s) had said

When I tell someone a tradition and he spreads it as he hears it from me, he will deserve' (to be cursed and repudiated.'(۹

p: ۲۵

He meant that if that someone would spread the tradition among those who were not reliable or qualified. Imam al-Sadiqs saying showed that he wanted some of the traditions .to be kept secret and not to be spread

The previous series of narrators from al-Hasan bin Ali bin Abu Hamza from al-Qassim ((۸)) :al-Sayrafi that ibn Miskan had said: I heard Abu Abdullah al-Sadiq (s) saying

Some people pretend that I am their imam. By Allah, I am not their imam. May Allah curse !them. Whenever I put a curtain they tore it

I say so and so and they say: he means so and so. Definitely I am the imam of whoever (obeys me. (۱۰

The previous series from al-Hasan from Karram al-Khathami that Abu Abdullah (s) ((۹)) :had said

By Allah, if your mouths were bound with bands, I would tell every one of you something. (By Allah, if I found (atqiya) (۱۱) among you, I would talk. Allah is the Assistant!(۱۲

The previous series from al-Hasan from his father that Abu Baseer had said: I heard ((۱۰)) :Abu Ja'far (Imam al-Baqir) saying

It is a secret that Allah has revealed to Gabriel, Gabriel revealed to Muhammad, ' Muhammad revealed to Ali and Ali revealed to those, whom Allah willed, one after the (other but you are spreading it in the streets!' (۱۳

Muhammad bin Hammam bin Suhayl narrated from Abdullah bin al-Ala al-Mathari ((۱۱)) from Idreess bin Ziyad al-Kufi from one of his sheikhs that al-Mufadhdhal had said to him: :I hold your hand as Abu Abdullah (s) has held my hand and said to me

p: ۲۶

O Mufadhdhal, this matter is not achieved by saying only. No, by Allah, it is not so until' (our companions) preserve it as Allah has preserved it, honor it as Allah has honored it (and care for it deservingly as Allah has ordered.' (۱۴

Abdul Wahid narrated from al-Hasan that Hafs bin Naseeb Faran had said: I came to ((۱۲)) :Abu Abdullah (s) when his mawla۱۵ al- Mualla bin Khunays was killed. He said to me

O Hafs, I have told al-Mualla of some things but he spread them then he was afflicted with (iron).۱۶ I have said to him: We have some traditions, which if someone keeps secret Allah will save his religion and life and if he spreads, Allah will deprive him of his religion and life. O Mualla, if one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him with glory among people and if one spreads the serious (traditions of ours, he will not die until he is bitten by weapon or he dies confusedly.(۱۷

Footnote

.Awalim al-Uloom, vol.۳ p.۳۱۲ (۱)

.Awalim al-Uloom, vol.۳ p.۳۱۲ (۲)

.(It is the matter of the disappearance and the reappearance of Imam al-Mahdi (s (۳)

.Awalim al-Uloom, vol.۳ p.۳۱۵ (۴)

.Qur'an, ۲:۱۳۷ (۵)

.Awalim al-Uloom, vol.۳ p.۳۱۵ (۶)

.Awalim al-Uloom, vol.۳ p.۳۱۵ (۷)

.Awalim al-Uloom, vol.۳ p.۳۱۵ (۸)

.Awalim al-Uloom, vol.۳ p.۳۱۵ (۹)

.Awalim al-Uloom, vol.۳ p.۳۱۱ (۱۰)

Atqiya: those who use Taqiyya, which means self-protection, the practice of (۱۱)

concealing one's belief and forgoing ordinary religious duties when under threat

p: ۲۷

.of death or injury to oneself or one's fellow Muslims

.Awalim al-Uloom, vol.۳ p.۵۳۱ (۱۲)

.Awalim al-Uloom, vol.۳ p.۵۳۱ ۱۳

.Awalim al-Uloom, vol.۳ p.۵۳۱ ۱۴

.Freed slave ۱۵

.Afflicted with iron means that he was killed by a sword ۱۶

.Awalim al-Uloom, vol.۳ p.۳۱۱ ۱۷

Chapter ۲

KEEPING TO THE ROPE OF ALLAH

Muhammad bin Abdullah bin al-Muammar at-Tabarani, who was a freed slave of ((۱)) Yazeed bin Moawiya and was one of the opponents of Ahlul Bayt,(۱) narrated in Tabariya in ۳۳۳ AH. from his father from Ali bin Hashim and al-Husayn bin al-Sakan together from Abdur- Razak bin Hammam from his father from Meena, the freed slave of Abdurrahman :bin Ouff, that Jabir bin Abdullah al-Ansari had said

:Once, some people of Yemen came to Medina. The Prophet (s) said

.They come to you gently

:When they came to the Prophet (s), he said

They are people of gentle hearts and deep-rooted faith. From among them there will be' al-Mansoor. He will come with seventy thousand soldiers. He will support my descendant .'and my guardians descendant. The sheaths of their swords are from musk

:They said: O messenger of Allah, who is your guardian? The Prophet (s) said

:It is he, whom Allah has ordered you to keep to when He has said

.(And hold fast by the covenant (rope) of Allah all together and be not disunited)

?They said: O messenger of Allah, will you declare to us what this rope is

He said: It is the saying of Allah, save (where they grasp) a rope from Allah and a rope from men.(۲) The rope from Allah is His Book and the rope from people is my guardian.

p: ۲۸

:They asked: O messenger of Allah, who is your guardian? He said

It is he about whom Allah has revealed, Lest a soul should say: O woe to me! For what I (fell short of my duty to Allah.(۳

?They asked: O messenger of Allah, what is this duty to Allah

He said: It is what Allah has said about, And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger.(۴) It is my guardian .and the way that leads to me

They said: O messenger of Allah! By Him, Who has sent you with the truth, declare him to :us. We are so eager to know who he is. He said

It is he, whom Allah has made as a sign for the true believers. If you look at him with a look of (him who has a heart, or gives ear with full intelligence), you will know that he is my guardian as you have known that I am your prophet. Go through the rows and stare at the faces then see towards whom your hearts incline. It will be him because Allah has said: (therefore make the hearts of some people yearn towards them).(۵) It means .(towards him and his progeny (s

Then Abu Aamir al-Ashari, Abu Ghurra al-Khawlani, Dhabyan, Uthman bin Qays, Arana ad-Dousi and Lahiq Bin Alaqa from among their tribes went through the rows, stared at the faces and held the hand of (the bald, potbellied man)(۶) and said: O messenger of :Allah, towards this man our hearts yearned. The Prophet (s) said

You are the elite of Allah where you recognized the Prophets guardian before you have ?been told about him. How did you know that he was him

They began crying and said: O messenger of Allah, we looked at the people but our hearts did not incline to any of them. When we saw this man our hearts trembled and then our souls felt assured, our eyes shed tears and our chests became pleased as if he was our :father and we were his children. The Prophet (s) recited

But none knows its interpretation except Allah and those who are firmly rooted in .knowledge.(۷) You are near them in your good position and you are far away from Hell

These men remained loyal until they fought with Imam Ali (s) in the battles of al-Jamal (the camel) and Siffeen, in which they were martyred. May Allah have mercy upon them. The Prophet (s) had brought them good news to be in Paradise and had predicted that (they would have been martyred with Imam Ali (s).(۸

Muhammad bin Hammam bin Suhayl narrated from Abu Abdullah Ja'far bin ((۲)) Muhammad al-Hasani from Abu Iss~haq

Ibraheem bin Iss~haq al-Khaybari(۹) from Muhammad bin Yazeed bin Abdurrahman at-Taymi from al-Hasan bin al-Husayn al-Ansari from Muhammad bin al-Husayn al-Ansari from his father from his grandfather that Ali bin al-Husayn (Imam al-Sajjad(۱۰) (s)) had :said

:One day the Prophet (s) was sitting with his companions in the mosque. He said

A man will come to you from this gate. He will be one of the people of Paradise. He asks .about what concerns him

p: ۳۰

Then a tall man looking like the people of Mudhar(۱۱) came in. He advanced, greeted the
:Prophet (s) and sat down. He said

O messenger of Allah, I have heard Allah saying in His Book: (And hold fast by the covenant (rope) of Allah all together and be not disunited). Then what is this rope that Allah has ordered us to keep to and not to separate from? The Prophet (s) pondered long
:and then raised his head and pointed with his hand to Ali bin Abu Talib (s) saying

This is the rope of Allah. He, who keeps to him, will be saved in his life and will not be
.deviant in his afterlife

The man jumped and embraced Imam Ali (s). He said: I have kept to the rope of Allah and the rope of His messenger. Then he left. A man from among the people got up and said: O messenger of Allah, do I follow after him and ask him to pray Allah to forgive me? The
:Prophet (s) said

.Then you find him pleased

.He followed him and asked him to pray Allah for him

He said to him: Did you understand what the Prophet (s) said to me and what I said to
?him

.He said: Yes, I did

He said:If you keep to that rope, then Allah will forgive you; otherwise He will not forgive
(you.(۱۲

If the Prophet (s) had not declared for us the rope of Allah that He had ordered us in His Book to keep to and not to separate from, then the opponents would have interpreted it according to their fancies and turned it away to other than what Allah and his messenger had meant. But the Prophet (s) had said in his speech he made in the mosque of al-Khayf
:(during the last hajj (farewell hajj

p: ۳۱

I shall precede you (to Paradise) and you will come to me at the pond, whose width is as between Busra and Sanaa.(۱۳) It has cups as much as the stars of the sky. I have left to .you the two weighty things; the great one is the Qur'an and the minor one is my family

They both are the rope of Allah. It is extended between you and Almighty Allah. If you .keep to it, you will never go astray at all

One of its ends is in the hand of Allah and the other is in yourhands. It has this addition :according to another tradition

The Most Kind has told me that they will not separate until they come to me at the pond (of Paradise) together like these two

(forefingers. (He gathered his two fingers).(۱۴

The same was narrated by Abdul Wahid bin Abdullah bin Younus al- Moossili from Muhammad bin Ali bin Ibraheem bin Hashim from his father from his grandfather from Muhammad bin Abu Omayr from Hammad bin Eessa from Hurayz from Abu Abdullah Ja'far bin Muhammad bin Ali (al-Sadiq) from his father from his forefathers from Imam Ali .((s

Also it was narrated by Abdul Wahid bin Abdullah from Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob and al-Hasan bin Ali bin Fadhdhal from .(Ali bin Aqaba from Abu Abdullah (Imam al-Sadiq

And the same was narrated by Abdul Wahid bin Muhammad bin Ali from his father from his grandfather from al-Hasan bin Mahboob from Ali bin Riab from Abu Hamza ath-Thimali from Abu Ja'far

p: ۳۲

.(Muhammad bin Ali al-Baqir (s

The holy Qur'an always has been with Ahlul Bayt and they always have been with the holy Qur'an. They both are the rope of Allah. They never separate as the Prophet (s) has told. This is an evidence for any one, whom Allah has guided to His true religion, showing that whoever resorts to other than the holy Qur'an and Ahlul Bayt, whom Allah has made the guardians after the Prophet (s) and made obeying them as one of the necessary obligations of religion, in looking for knowledge and orders of the Qur'an and all the .religious affairs, definitely will go astray and perish and cause others to perish

Ahlul Bayt were those, whom the Prophet (s) had offered as the highest examples to his :umma. He said

My family to you is like the Ark of Noah. Whoever rides on it will be safe and whoever lags .behind it will drown

He also said: The example of my family to you is like the Gate of Forgiveness of the Israelites. Whoever enters it his sins will be forgiven and will deserve mercy and blessing .of Allah

Allah has said: And enter the gate making obeisance, and say, forgiveness. We will forgive (you your wrongs and give more to those who do good (to others).(۱۵

:Imam Ali (s) said in one of his speeches

The knowledge that Adam has brought from the Heaven to the earth and all the virtues of ,the prophets until the last of them

Prophet Muhammad, have been granted to Ahlul Bayt. So whereto do you go astray? Where do you go, O you, who have been derived from the people of the Ark? As some only had been saved there, here also some only will be saved. Woe to one, who opposes .(them (the infallible imams

p: ۳۳

He also said: We, to you, are like the cave to the People of the Cave and like the Gate of .Forgiveness, which is the gate of peace. So be in peace all of you

He also said through his speech: The loyal companions of Muhammad are certain that he :has said

I and my family are infallible. Do not precede them in order not to go astray, do not lag behind them in order not to fall in mistakes, do not object to them in order not to be ignorant and do not teach them because they are much more aware than you. They are the most aware when young and the most aware when old. Follow the truth and its people wherever they are and be far away from the untruth and its people wherever they .are

But unfortunately people brushed all that aside. They considered the orders of the Prophet (s) as ridiculous and raving. They refused to follow those, whom Allah and His :messengers had ordered to be obeyed. Allah said

So, ask the followers of the reminder if you do not know.(۱۶) Obey Allah and obey the Messenger and those in authority from

(among you.(۱۷

The Prophet (s) confirmed many times that safety was bound by keeping to Ahlul Bayt, doing according to their sayings, submitting to their orders, learning from them and walking in their path; nevertheless people resorted to others than them and ascribed their virtues to those others. They became pleased with those others and so Allah deprived them from the true knowledge. They began to interpret according to their fancies and analogies and they became satisfied with their own minds away from the guidance of Allah, His messenger and the infallible imams, whom Allah had appointed to be the guides for His people. When they brushed all that aside and depended on their own opinions, Allah left them to stray in confusion and deviation and consequently they :perished and caused others to perish. Allah said

p: ۳۴

Say: Shall We inform you of the greatest losers in (their) deeds. (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work (of hands.(۱۸

:As if people had not heard the saying of Allah

And the day when the unjust one shall bite his hands saying: O! would that I had taken a !way with the Messenger. O woe is me

would that I had not taken such a one for a friend.(۱۹) So was that messenger but Muhammad (s)? And who was that

:one mentioned in the verse? Immediately after that Allah said

(Certainly he led me astray from the reminder after it had come to me.(۲۰

It meant after acknowledging Islam and becoming a Muslim. Then what was that reminder which that ones friend had led him

astray from? Was it not the holy Qur'an and Ahlul Bayt? Allah had called the Prophet (s) as :reminder when He said

(Allah has indeed revealed to you a reminder; a messenger.(۲۱

:And when He said

(So, ask the followers of the reminder if you do not know.(۲۲

Was the reminder mentioned in the verse but the Prophet (s)? And who were the followers of the reminder save the Prophets

?family

:Then Allah said

(And the Satan fails to aid man.(۲۳

Definitely the Satan would lead his followers away from the reminder and then they .would lose in this life and the afterlife

p: ۳۵

:Allah said expressing the Prophets situation

And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.(۲۴) They became indifferent to the Quran, to which and to Ahlul Bayt Allah .had ordered them to keep

Did this blame not concern the people, to whom the Qur'an had been revealed? Did it not concern the people of this umma, who had wronged their Prophets family and left the Qur'an aside? It was they, whom the Prophet (s) would witness against on the Day of Resurrection for they had preferred the pleasures of this life to their religion out of doubting Muhammad (s) and envying his family because Allah had favored them with .great excellences

:The Prophet (s) said

On the Day of Resurrection, some of my companions will quiver right and left. I will say: O my God, they are my companions. It will be said: O Muhammad, you do not know what !they have committed after you. Then I will say: Away with them! Away with them

:Allah confirmed this by saying

And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least and Allah (will reward the grateful.(۲۵

This verse had a certain evidence that there would be some people, who would turn back on their heels after the death of the Prophet (s) and who would deny the orders of Allah .and His messenger

p: ۳۶

:Allah said

Then let those beware who withstand the Messengers order, lest some trial befall them, or a grievous penalty be inflicted on

them.(۲۶) Allah would double torment and disgrace for those, who wronged the Prophets family and deprived them of their rights and who changed the orders of Allah when He .ordered that they (the Prophets family) were to be obeyed, loved and taken as guides

:Allah said

Say: No reward do I ask of you for this except the love of those

(near of kin.(۲۷

Is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is

guided? What then is the matter with you? How judge ye?(۲۸) The true believers of the umma had agreed upon that Imam Ali (s) was the guardian of the Prophet (s). He guided the companions to the truth often and always and none of them ever guided him. They all were in need of him but he was not in need of any of them. He knew and taught all kinds .of knowledge but none of them ever taught him a bit

They did wrong to Fatima, the infallible Prophets daughter, to a degree that she (s) recommended in her will to be buried secretly at night and that none of her fathers umma was to offer the prayer (prayer for the dead) for her except those few ones she had .mentioned

If there was no calamity in the history of Islam bringing shame and disgrace other than the calamity of Fatima (s) until she left to the better world angry with her fathers umma leaving her bitter will that no one was to attend her burial except very few loyal companions, it would be sufficient evidence for the ignorant and for those, whose hearts were sealed, to see what a great sin they had committed when they wronged Fatima, her husband and her sons (peace be upon them) and when they preferred the oppressors to :the Prophets family, who were the elite of Allah. Allah said

p: ۳۷

For surely it is not the eyes that are blind, but blind are the hearts

(which are in the breasts.(۲۹

This blindness will cling to the enemies of the Prophets family until the Day of :Resurrection. Allah said

Certainly you were heedless of it, but now We have removed from

(you your veil, so your sight today is sharp.(۳۰

The day on which their excuse shall not benefit the unjust, and for them is curse and for (them is the evil abode.(۳۱

Then how odd it was when those blind and deaf people pretended that the holy Qur'an had not had all things about the obligations and the laws needed by people; therefore when they did not find all things, they used their analogies in deriving the laws and they fabricated lies and ascribed them to the Prophet (s) that he had permitted them to do :according to their own derivations whereas Allah had said in His Book

(And We have revealed the Book to you explaining clearly everything.(۳۲

(We have not neglected anything in the Book.(۳۳

(And We have recorded everything in a clear writing.(۳۴

(And We have recorded everything in a book.(۳۵

(I do not follow aught save that which is revealed to me.(۳۶

(And that you should judge between them by what Allah has revealed.(۳۷

One, who says that something of the affairs of this life and the afterlife, the laws of religion, the obligations and everything that people need is not available in the Qur'an, about which Allah has said, and We have revealed the Book to you explaining clearly everything, refutes the saying of Allah, ascribes lying to Allah and does not believe in His

.Book

p: ۳۸

By Allah, they showed the reality of themselves and of the imams, whom they imitated, when they said that they had not found everything in the Qur'an because they were not among the people of the Qur'an nor among those, who had been given the knowledge of the Qur'an nor had Allah and His messenger given them a share of that because Allah had granted all the knowledge of the Qur'an to the Prophets family, who were the trustees, .the heirs and the interpreters of the Qur'an

:If they submitted to the order of Allah when saying

And if they had referred it to the Messenger and to those in authority among them, those (among them who can search out the knowledge of it would have known it.(۳۸

(So ask the followers of the reminder if you do not know.(۳۹

Allah would get them to the light of guidance, would teach them what they had not known and would make them not need analogy or derivation according to their own opinions and then the differences between the laws of religion would disappear and they would not need to ascribe fabricated traditions to the Prophet (s) claiming that the Prophet (s) had permitted it (deciding according to ones analogy) whereas the Qur'an had prohibited it :when saying

And if it were from any other than Allah, they would have found in it many a discrepancy. ((۴۰

And be not like those who separated and disputed after clear arguments had come to (them.(۴۱

p: ۳۹

(And hold fast by the covenant (rope) of Allah all together and be not disunited.(۴۲

The Quranic verses talking about disagreement and separation are innumerable. Disagreement and separation in religion lead to deviation. Nevertheless they permitted that and claimed that the Prophet (s) had permitted it whereas Allah had prohibited it by :saying

And be not like those who separated and disputed after clear arguments had come to (them.(۴۳

Is there something clearer than this? Do people have any excuse before Allah after that? We pray Allah not to let us go astray and not to let us submit to our minds and fancies in deciding the matters of our religion. We pray Him to firm our guidance and faith, to keep to His guardians, to do according to what they have ordered and to refrain from what they

have prohibited in order to meet Him with our faith and loyalty. We pray Him not to let us precede His guardians nor lag behind them for he, who precedes them, will apostatize, who lags behind them will drown, who opposes them will perish and who keeps to them .will succeed as the Prophet (s) has said

Footnote

.The Prophets progeny(۱)

.Qur'an, ۳:۱۱۲ (۲)

.Qur'an, ۳۹:۵۶ (۳)

.Qur'an, ۲۵:۲۷ (۴)

.Qur'an, ۱۴:۳۷ (۵)

.(Imam Ali (s (۶)

.Qur'an, ۳:۷ (۷)

.Biharul Anwar, vol.۳۴ p.۱۷, ۱۱۲, Mojam Ahadeeth al-Imam al-Mahdi vol.۱ p.۲۹۳ (۸)

(۹) or al-Himyari but the most correct is al-Ahmary.

(۱۰) He is the fourth imam of the Shia.

p: ۴۰

(۱۱) Mudhar was one of the great tribes in Arabia.

(۱۲) Biharul Anwar, vol.۳۶ p.۱۶.

(۱۳) Busra is a town in Syria and Sanaa is the capital of Yemen.

(۱۴) Biharul Anwar, vol.۹۲ p.۱۰۲.

(۱۵) Qur’an, ۲:۵۸.

(۱۶) Qur’an, ۲۱:۷.

(۱۷) Qur’an, ۴:۵۹.

(۱۸) Qur’an, ۱۸:۱۰۳-۱۰۴.

(۱۹) Qur’an, ۲۵:۲۷-۲۸.

(۲۰) Qur’an, ۲۵:۲۹.

(۲۱) Qur’an, ۶۵:۱۰-۱۱.

(۲۲) Qur’an, ۲۱:۷, ۱۶:۴۳.

(۲۳) Qur’an, ۲۵:۲۹.

(۲۴) Qur’an, ۲۵:۳۰.

(۲۵) Qur’an, ۳:۱۴۴.

(۲۶) Qur’an, ۲۴:۶۳.

(۲۷) Qur’an, ۴۲:۲۳.

(۲۸) Qur’an, ۱۰:۳۵.

(۲۹) Qur’an, ۲۲:۴۶.

(۳۰) Qur’an, ۵۰ :۲۲.

(۳۱) Qur’an, ۴۰:۵۲.

.Qur’an, ۱۶:۸۹ (۳۲)

.Qur’an, ۶:۳۸ (۳۳)

.Qur’an, ۳۶:۱۲ (۳۴)

.Qur’an, ۷۸:۲۹ (۳۵)

.Qur’an, ۶:۵۰ (۳۶)

.Qur’an, ۵:۴۹(۳۷)

.Qur’an, ۴:۸۳ (۳۸)

.Qur’an, ۱۶:۴۳, ۲۱:۷ (۳۹)

.Qur’an, ۴:۸۲ (۴۰)

.Qur’an, ۳:۱۰۵ (۴۱)

.Qur’an, ۳:۱۰۳ (۴۲)

.Qur’an, ۳:۱۰۵ (۴۳)

Chapter ۳

THE IMAMATE AND THE WILL

Abul Abbas Ahmad bin Muhammad bin Sa’eed bin Oqda al-Kufi narrated from Abu ((۱)) Muhammad Abdullah bin Ahmad bin Mastoor al- Ashjaiy from Abu Ja’far Muhammad bin Obaydillah al-Halabi from Abdullah bin Bukayr that Amr bin al-Ashath had said: We were about twenty persons in the house of Abu Abdullah Ja’far bin Muhammad al-Sadiq (s) :when he came to us and said

You may think that we determine the matter of the imamate as we like! By Allah, it is a covenant from Allah revealed to His

(messenger (s) and then to certain men one after the other until it reaches its keeper.(۱

Abul Abbas Ahmad bin Muhammad bin Sa’eed narrated from Ahmad bin Yousuf bin ((۲))

Yaqoob al-Jufi from Ismaeel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah (s) had said when talking about this Quranic verse: Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes (you with what is excellent.(۲)It is the will that each one of us delivers to the other.(۳

p: ۴۱

Ali bin Ahmad al-Bandaneeji narrated from Abu Obaydillah bin Musa al-Alawi from Ali ((۳)) bin al-Hasan from Ismaeel bin Mihran from al-Mufadhdhal bin Salih from Maath bin :Katheer that Abu Abdullah Ja'far bin Muhammad (s) had said

The will had been revealed from the Heaven to the Prophet (s). It was a sealed book. No other sealed book had been revealed to the Prophet (s) except the will. Gabriel said: O .Muhammad, this is your will to your family among your umma

?The Prophet (s) said: O Gabriel, which of my family

Gabriel said: The one, whom Allah has chosen, and his progeny. He is to inherit you with .the knowledge of prophethood before Abraham

The will had seals. Ali (s) opened the first seal and went whereto (to the better world) he had been ordered. Then al-Hasan (s) opened the second seal and went whereto he had been ordered. Then al-Husayn (s) opened the third seal and found in it: Fight, kill and you are to be killed. Set out with some people towards martyrdom. They will not be martyred except with you. He gave the will to Ali bin al-Husayn (s) and went. Ali bin al-Husayn (s) opened the fourth seal and found in it: Ponder long and be silent for knowledge is veiled. Then he gave it to Muhammad bin Ali (s), who opened the fifth seal and found in it: Interpret the Book of Allah, confirm your fathers knowledge, bequeath knowledge to your son, humor the umma and announce the truth in fright and safety and do not fear except .Allah! He did and gave the will to the next one

p: ۴۲

Maath said: Is it you? Imam al-Sadiq (s) said: O Maath, you are not but to go and narrate this from me. Yes, it is me. He mentioned twelve names and then became silent.

I (Maath) said: Then who?

He said: It is just so!(۴)

((۴)) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Muhammad bin al- Waleed from Younus bin Yaqoob that Abu Abdullah al-Sadiq (s) had said:

The Prophet (s) had given Ali (s) a book sealed with twelve seals and said to him: Open the first seal and do according to it and then give it to al-Hasan (s) to open the second and to do according to it. Then al-Hasan (s) is to give it to al-Husayn (s) to open the third and to do according to it and then from one to another of the progeny of al-Husayn (s).(۵)

((۵)) Ali bin Ahmad narrated from Obaydillah bin Musa from Ali bin Ibraheem bin Hashim from his father from Hammad bin Eessa from Hurayz from Zurara that he had asked Imam Abu Ja'far Muhammad bin Ali al-Baqir (s) about the saying of Allah, Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent,(۶) and Abu Ja'far al-Baqir said:

The order of Allah in this verse concerns the imamate. Each imam of us has to deliver the imamate to the next imam coming after him. He does not have to hide it from him. Do you not hear Allah saying: (and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent)? It is the rulers. Do you not see that Allah has addressed the rulers with this verse?(٧)

p: ۴٣

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۶)) Yaqoob from Isma'eel bin Mihran from al- Husayn bin Ali bin Abu Hamza from his father :that Yaqoob bin Shuayb had said

I heard Abu Abdullah al-Sadiq (s) saying: No, by Allah! Allah does not leave this matter(٨) (aside unless He specifies ones, who will undertake it until the Day of Resurrection.(٩

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem from ((٧)) Ahmad bin Muhammad bin Khalid al-Barqi from Isma'eel bin Mihran from al-Mufadhdhal bin Salih Abu Jameela from Abu Abdullah Abdurrahman that Imam Abu Abdullah al-Sadiq :(s) had said

Allah the Almighty has revealed from the Heaved to every imam his covenant and what he will do. Each imam is to open the seal and to do according to what there is in his (covenant.(١٠

O people of Shia, this shows clearly that whomsoever Allah wishes good to, will make him among those who believe in the infallible imams (s), whom Allah has granted with dignity, made His choice and preferred to all of His people by making them His deputies on the :earth. He has made obeying them as obeying Him when saying

O you who believe! obey Allah and obey the Messenger and those in authority from (among you.(١١

:And

(Whoever obeys the Messenger, he indeed obeys Allah.(١٢

The Prophet (s) has ordered the people to follow the infallible imams of his progeny, whom Allah has imposed obeying them upon all the people. The Prophet (s) has showed :that clearly by saying

p: ۴۴

I have left among you the two weighty things; the Book of Allah and my family. They are an extended rope between you and

.Allah. If you keep to them, you will never go astray at all

:Allah has said

Therefore let those beware who go against his order lest a trial afflict them or there befall (them a painful chastisement.(۱۳

When the Prophet (s) had been opposed, his sayings had been denied, his ordered had been disobeyed and when his progeny had been deprived of their inheritance and rights and had been wronged then the torment of Allah afflicted the oppressors, their followers and whoever was pleased with their deeds. Allah hastened for them the sedition in their religion. They went astray far away from the right path. They separated and became in different sects with confused opinions besides that Allah has prepared for them the :bitterest of torment on the Day of Resurrection. Allah said

So He made hypocrisy to follow as a consequence into their hearts till the day when they" shall meet Him because they failed to perform towards Allah what they had promised (with Him and because they told lies."(۱۴

Allah has made hypocrisy as punishment for ones, who have broken their promise and He :has called them as hypocrites. He said

Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for" (them."(۱۵

If this was the case of one, who broke his promise, that his punishment would lead him to the lowest bottom of Hell so what

about those, who declared openly their disobedience to the orders of Allah and His messenger (s) and their oppression towards those, whom Allah had ordered people to obey, to keep to and to be with when He said:

(O you who believe! Be careful of (your duty to) Allah and be with the true ones.(۱۶

It is they who were loyal to their covenant they made with Allah in jihad and in sacrifice for the sake of Him and supporting the Prophet (s) and assisting his mission where Allah said:

Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least.(۱۷)

What a great difference is between those, who are sincere to Allah, who sacrifice themselves for the sake of Allah and who strive to support the Prophet (s) and his mission and between those, who disobey Allah and His messenger, who wrong the family of the Prophet (s) and whose deeds will lead them to the lowest bottom of Hell!

This is the end of every one deviating from any of the infallible imams, whom Allah has chosen to be the guides for His people. This is the end of every one denying the imamate of any of them, following else than them and claiming that the right is of else than them because the order of the will and the imamate has been determined by Allah the Almighty and not by anyone of His people; therefore he, who disobeys the order of Allah, will definitely be in the abyss of Hell where the oppressors and the hypocrites will be.

p: ۴۶

Footnote

(۱) Kamal ad-Deen, p.۲۲۲, Biharul Anwar, vol.۲۳ p.۷۵.

(۲) Qur'an, ۴:۵۸.

(۳) Biharul Anwar, vol.۲۳ p.۲۷۸, Tafseer al-Burhan, vol.۱ p.۳۸۰, al-Yateema wed Durra ath-Thameena p.۱۷۵.

(۴) Biharul Anwar, vol. ۳۶ p.۲۰۹, Awalim al-Uloom, vol. ۱۵/۳ p.۵۶.

(۵) Biharul Anwar, vol.۳۶ p.۲۱۰, Awalim al-Uloom, vol.۱۵/۳ p.۵۸.

(۶) Qur'an, ۴:۵۸.

(۷) Biharul Anwar, vol.۲۳ p.۲۷۸, Tafseer al-Burhan, vol.۱ p.۳۸۰, al-Yateema and ad-Durra al-Thameena p.۱۷۶.

(۸) The imamate.

(۹) Biharul Anwar, vol.۲۳ p.۵۴.

(۱۰) Biharul Anwar, vol.۳۶ p.۲۱۰, Awalim al-Uloom, vol.۱۵/۳ p.۵۸.

(۱۱) Qur'an, ۴ :۵۹.

(۱۲) Qur'an, ۴:۸۰.

(۱۳) Qur'an, ۲۴:۶۳.

(۱۴) Qur'an,۹:۷۷.

(۱۵) Qur'an, ۴:۱۴۵.

(۱۶) Qur'an, ۹:۱۱۹.

(۱۷) Qur'an, ۳۳:۲۳.

Chapter ۴

TWELVE IMAMS DETERMINED BY ALLAH

Abu Sulayman bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۱)) Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr :from al-Mubarak bin Fudhala that al- Hasan bin Abul Hasan al-Basri had said

Gabriel came to the Prophet (s) and said: O Muhammad! Allah orders you to marry Fatima to your brother Ali. The Prophet (s) sent for Ali and said to him: O Ali, I will marry my daughter Fatima, the head lady of the women of the world and the most beloved one to me, to you and there will be from you (your offspring) the two masters of the martyrs of Paradise, the oppressed bloodstained martyrs on the earth after me and the highborn progeny, with whom Allah will defeat injustice, revive the truth and finish off the untruth. Their number is like the number of the months of a year. Behind the last one of them (Prophet Jesus the son of Blessed Virgin Mary (s) will offer the prayer.(۱

p: ۴۷

Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far ((۲)) from Ahmad bin Muhammad bin Khalid from Abu Hashim Dawood bin al-Qassim al-Jafari :(that Imam Abu Ja'far Muhammad bin Ali al-Baqir (s) had narrated from his fathers (s

One day Amirul Momineen came with his son al-Hasan and Salman al-Farisi where Amirul Momineen was leaning on Salmans

hand. They came into the mosque and sat down. A handsome and neat man came, greeted Amirul Mo'mineen and sat before him. He said: O Amirul Mo'mineen, I want to .ask you three questions

Amirul Mo'mineen said: Ask whatever you like. The man said: Would you tell me if man sleeps where his soul goes to? How does man remember and forget? How do mans children look like their uncles; their fathers brothers and mothers

?brothers

Amirul Mo'mineen (s) turned to his son al-Hasan (s) and said to him: O Abu Muhammad, !answer him

:Imam al-Hasan (s) said to the man

As for your question that when man sleeps whereto his soul goes, his soul is hanging in the air until he moves during his wake, so when Allah permits that that soul is to go back to the body, the soul attracts the air to settle in its body but if Allah does not permit that soul to get back to that body, the air will attract the soul away from the body until the Day .of Resurrection

But as for what you asked about remembering and forgetting, the heart of man has been created to comply with the truth and there is a cover on the truth. If he prays Allah to have blessing upon Muhammad and his family in a perfect way, that cover will be removed from upon the truth and the heart will shine then one will remember what he has forgotten but if he does not pray Allah to have blessing upon Muhammad and his family or his prayer is imperfect, the cover will get closed on the truth and the heart will .be dark and then he will forget what he has remembered

p: ۴۸

As about a newborn baby that looks like the uncles, if a man goes to bed with his wife with calm heart, tranquil nerves and undisturbed body, his sperm will settle inside the womb and the baby will looks like either its father or its mother. If a man goes to bed with his wife with upset heart, unquiet nerves and disturbed body, the sperm also will upset and fall on some veins. If it falls on a vein of the fathers brothers, the baby will look like the fathers brothers and if it falls on a vein of the mothers brothers, the baby will look like the .mothers brothers

The man said: I witness that there is no god but Allah and I will keep on that. I witness that Muhammad is the messenger of Allah and I will keep on that. (He pointed to Imam Ali (s) with his hand and said) I witness that you are the guardian of the messenger of Allah and the successor of his authority and I will keep on it. (He pointed to Imam al-Hasan (s) and said) I witness that you are his guardian and the successor of his authority and I will keep on it. I witness that al-Husayn bin Ali is his (al-Hasans) guardian and the successor of his authority and I will keep on that. I witness that Ali bin al-Husayn is the guardian of al-Husayn. I witness that Muhammad bin Ali is the guardian of Ali bin al-Husayn. I witness that Ja'far is the guardian of Muhammad (bin Ali). I witness that Musa is the guardian of Ja'far. I witness that Ali (bin Musa) is the guardian of Musa. I witness that Muhammad (bin (Ali bin Musa) is the guardian of Ali (bin Musa). I witness that Ali (bin Muhammad

p: ۴۹

is the guardian of Muhammad. I witness that al-Hasan is the guardian of Ali and I witness that a man from among the offspring of al-Husayn, who is not named or surnamed until he appears by the will of Allah to spread justice allover the earth after it has been filled with injustice and oppression, is the guardian of al-Hasan bin Ali. Peace, mercy and .blessing of Allah be upon you, O Amirul Mo'mineen

Then he left. Then Amirul Mo'mineen said to Imam al-Hasan: O Abu Muhammad, follow after him and see where he goes to! Imam al-Hasan said: I followed after him, but since he put his leg out of the gate of the mosque I could not know where he disappeared. I came back and told Amirul Mo'mineen (s). He said to me: O Abu Muhammad, do you know who he is? I said: No, Allah, His messenger and Amirul Mo'mineen are more aware. He .(said: He is al-Khidr (s

Muhammad bin Yaqoob al-Kulayni narrated from some of his companions from ((٣)) Ahmad bin Abdullah bin Muhammad bin Khalid al-Barqi from al-Hasan bin al-Abbas bin al-Huraysh from Abu Ja'far Muhammad bin Ali al-Baqir (s) from his fathers (s) that Amirul :Mo'mineen (s) had said to ibn Abbas

The Night of Predestination comes every year. In this night all that concerns the year and .(that will occur is revealed. This matter has guardians after the Prophet (s

:Ibn Abbas asked, O Amirul Mo'mineen, who are they? He said

(I and eleven ones of my progeny; divinely inspired imams.(٢

p: ٥٠

Muhammad bin Yaqoob narrated from Ali bin Muhammad from Abdullah bin ((۴)) Muhammad bin Khalid from Nasr bin Muhammad bin Qaboos from Mansoor bin al-Sindi from Abu Dawood al-Mustarraq from Thalaba bin Maymoon from Malik al-Juhani from al-Harith bin al-Mugheera that al-Asbugh bin Nabata had said: One day I came to Imam Ali (s) and I found him pondering and scratching up the ground. I said: O Amirul Mo'mineen, :you are scratching up the ground. Do you like it (the ground)? He said

No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am pondering on someone that will be born from my progeny. He will be the eleventh son of mine (descendant- eleventh successor in the imamate). He will be al-Mahdi, who will spread justice and equity allover the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go .astray and others will be guided

?I said: O Amirul Mo'mineen, how long will that confusion and that disappearance last

.He said: A period of time

?I said: Will that really occur

.He said: Yes, it will. It has already been determined

?I said: Shall I be alive until that time

He said: How far it is to you, O Asbugh! Those (the companions of al-Mahdi) are the best .of this umma with the pure ones of the Prophets progeny

?I said: Then what will happen after that

(He said: Then Allah will do what He wills. He has wills, wishes and ends.(۳

p: ۵۱

Musa bin Muhammad al-Qummi Abul Qassim told me in Shiraz in ۳۱۳ AH., from Sad bin ((۵)) Abdullah al-Ashari from Bakr bin Salih from Abdurrahman bin Salim from Abu Baseer that Abu Abdullah Ja'far bin Muhammad al-Sadiq (s) had said: My father said to Jabir bin Abdullah al-Ansari: I need you for something. Whenever you are not busy, let me be alone .with you to ask you about something

Jabir said: Whenever you like! One day he was alone with him. He said to him: O Jabir, tell me about the tablet you have seen in the hand of Fatima, the Prophets daughter (s). What ?has my mother Fatima (s) told you about that has been written in that tablet

Jabir said: I swear by Allah, Whom there is no god other than, that I had come to your mother Fatima (s) when the Prophet (s) was alive to congratulate her for the birth of al-Husayn (s) and I found a green tablet in her hand. I thought it was of emerald. It had a white writing like the light of the sun. I said to her: My father and mother may be :sacrificed for you! What is this tablet? She said

This tablet has been gifted by Allah the Almighty to His messenger (s). It has the names of my father, my husband, my two sons and the names of the guardians of my grandsons. My father has given it to me to make me delighted with it. Jabir said: Your mother Fatima (s) gave it to me. I read it and copied it. My father (s) said to him: O Jabir, would you show it to me? Jabir replied: Yes. My father (s) went with Jabir to his house. My father took out a tablet of leather and said to Jabir: Look at the book with you until I read to you from my tablet. My father read to him and there was no even one letter different from Jabirs book. :Jabir said: I swear by Allah that I have seen the following written in the tablet

p: ۵۲

In the name of Allah, the Beneficent, the Merciful. This is a book from Allah, the Mighty,) the Wise to His messenger, His light, His screen, His deputy and His guide Muhammad. The Archangel Gabriel has revealed it from the Lord of the worlds. O Muhammad, glorify My attributes, be grateful to My blessings and do not deny them. I am Allah. There is no god but Me. I am the Destroyer of the arrogants, the Supporter of the oppressed, the Master of the Day of Judgement and I am Allah; there is no god but Me. Whoever expects for other than My favor or fears other than My justice, I will subject him to such a torment .that I will never torture any one of people with; therefore worship Me and rely on Me

I have never sent a messenger unless I have appointed his guardian when his days were about to end. I have preferred you to all of the prophets. I have preferred your guardian to all of the guardians. I have granted you with your two grandsons; al-Hasan and al-Husayn. I have made al-Hasan the vessel of My knowledge after the end of his fathers time and made al-Husayn the essence of My revelation and so I have honored him with martyrdom and concluded his life with happiness. He is the best of those, who are martyred for the sake of Me. He has the highest rank among the martyrs near Me. I have put My perfect Word with him and My irrefutable proof near him. By the means of his .progeny I reward and punish

p: ۵۳

The first of them is Ali, the master of the worshippers and the best of My previous saints. His son has the same name of his

praiseworthy grandfather; Muhammad al-Baqir, who gets deep through My knowledge and wisdom. Those, who doubt Ja'far, will perish. One, who denies him, as if denies Me. It is a promise of Me that I will honor the abode of Ja'far. I will make him pleased with his followers and assistants. After him there will be a dark sedition. Definitely the thread of My guidance will never be cut and My proof will never disappear. My saints will drink with the full cup. They are My deputies on the earth. Whoever denies any one of them, denies .My favors and whoever changes a verse of My Book fabricates lies against Me

Woe unto the fabricators and deniers when the time of My slave, beloved and choice Musa has elapsed. He, who mistrusts him, as if he has mistrusted all My loyal saints. He is My guardian and supporter and it is he, whom I try with the burdens of

prophethood. After him is My deputy Ali bin Musa ar-Redha. He will be killed by an ,arrogant devil. He will be buried in the city

which has been built by My benevolent slave (Alexander the Great) Thul Qarnayn. The best of My people is buried beside the worst of My people.(۴) It is My promise that I will delight his eyes with his son Muhammad; the caliph after him and the heir of his knowledge. He is the vessel of My knowledge, the trustee of My secret and My proof and .authority before My people

p: ۵۴

I have made Paradise as his abode and have accepted his intercession for seventy thousand ones of his relatives, who all

deserve to be in Hell. I will end the life of his son Ali with contentment. He is My guardian and supporter. He is My witness

among My people and the trustee, to whom My revelation is entrusted. I will make his son al-Hasan a propagandist for My

mission and a keeper of My knowledge. Then I will complete that with his son; My mercy to My peoples. He has the perfection of Moses, the beauty of Jesus Christ and the .(patience of Ayyoob (Job

In his time my saints are despised and their heads fall like the heads of the Turks and the Daylams.(۵) They are killed and burned. They are always afraid. The ground is dyed with their bloods. Grief and wail spread among their women. Those are my real saints and I have to rid them of every dark sedition and all loads and restrictions. (Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course).(۶) Abu Baseer said: If you have not heard along your age except of this tradition, it will have sufficed you. You are to keep it secret except for those, who are qualified for it. ((۷

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Yahya bin ((۶)) Zakariyya bin Shayban from Ali bin Sayf bin Omayra from Abban bin Uthman from Zurara :from Imam Abu Ja'far al-Baqir (s) from his fathers (s) that the Prophet (s) had said

p: ۵۵

.From among my progeny there will be twelve inspired men

A man called Abdullah bin Zayd, who was the foster-brother of Ali bin al-Husayn al-Sajjad(۸) (s), said to him (to Imam al-Baqir): Glory be to Allah! Inspired! as if he denied that. Imam Abu Ja'far al-Baqir (s) said to him: By Allah, the son of your

(mother -he meant Ali bin al-Husayn (s)- was indeed inspired.(۹

Muhammad bin Hammam narrated from Abu Abdullah bin Ja'far al-Himyari from ((۷)) Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa'eed bin Ghazwan from Abu :Baseer from Abu Abdullah al- Sadiq (s) from his fathers (s) that the Prophet (s) had said

Allah the Almighty has chosen a thing from every thing. He has chosen Mecca from the earth, the mosque from Mecca and the place, in which the Kaaba is, from the mosque. He has chosen the females from among the cattle and the ewe from among the sheep. He has chosen Friday from among the days, Ramadan from among the months and the .Night of Predestination from among the nights

He has chosen the Hashimites(۱۰) from among the peoples, has chosen me and Ali from among the Hashimites, has chosen al-Hasan and al-Husayn from me and Ali and then He completed the twelve imams from the progeny of al-Husayn. The ninth of them (of al-Husayns progeny) is the hidden and the apparent and the best of them. He is the .expected imam

The same was narrated by Muhammad bin Hammam and Muhammad bin al-Hasan bin -Muhammad bin Jumhoor from al

Hasan bin Muhammad bin Jumhoor from Ahmad bin Hilal from Muhammad bin Abu Omayr from Sa’eed bin Ghazwan from Imam Abu Abdullah al-Sadiq (s).(۱۱)

From the book of Sulaym bin Qayss al-Hilali (۱۲) there was a tradition narrated by ((۸)) Ahmad bin Muhammad bin Sa’eed bin Oqda, Muhammad bin Hammam bin Suhayl and Abdul Aziz and Abdul Wahid the sons of Abdullah bin Younus al-Moossili from their companions; Abdurrazak bin Hammam, Mamar bin Rashid, Abban bin Abu Ayyash and Sulaym bin Qayss.

From another way the tradition was narrated by Haroon bin Muhammad from Ahmad bin Obaydillah bin Ja’far bin al-Mualla al-

Hamadani from Abul Hasan Amr bin Jami bin Amr bin Harb al-Kindi from Abdullah bin al-Mubarak from Abdurrazak bin Hammam from Mamar from Abban bin Abu Ayyash from Sulaym bin Qayss al- Hilali. Abban said that he also had heard it from Umar bin Abu Salama. Mamar said that Abu Haroon al-Abdi had also heard it from Umar bin Abu Salama that Sulaym had said:

When Moawiya sent for Abud Darda and Abu Hurayra, while we were with Amirul Mo’mineen (s) in (the battle of) Siffeen, and gave them a letter to be given to Amirul Mo’mineen Ali (s), Imam Ali said to the two messengers after receiving the letter: You informed me of what Moawiya have sent with you. Then listen to me and inform him of what I shall say to you.

They said: Yes, we do. Imam Ali (s) replied with a long answer until he mentioned the matter when the Prophet (s) had appointed him (Imam Ali) in Ghadeer Khum as the guardian and the caliph after him (after the Prophet) according to the order of Allah. He said:

When this verse Only Allah is your guardian and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow,(۱۳) was revealed to the Prophet (s), the people asked him: O messenger of Allah, does it concern some of the believers particularly or the all in general? Then Allah ordered His messenger to declare for them the guardian, whom Allah had chosen, and to explain for them the matter of guardianship as he had explained the matters of prayer, zakat, fasting and hajj. Imam Ali ((s) said: The Prophet (s) appointed me (as guardian) in Khum(۱۴

:and said

Allah the Almighty has revealed to me something, which my chest became unable to bear and I thought that people would not believe me if I announced, then Allah threatened me .either to announce it or He would punish me

He ordered his companions to call for the prayer. He led them in offering the Dhuhr(۱۵) prayer and then he asked Ali to get up. He said to the people very loudly: O people, Allah is my guardian and I am the guardian of the believers. I am worthier of them than themselves. Whoever I am his guardian, Ali is to be his guardian. O Allah, support !whomsoever supports him and be the enemy of whoever opposes him

?Salman al-Farisi got up and said: O messenger of Allah, what guardianship is it

The Prophet (s) said: Whoever that I am worthier of than himself, has to consider Ali as .worthier of him than himself

p: ۵۸

Then Allah revealed, This day have I perfected your religion for you, completed My favour upon you, and have chosen for you

(Islam as your religion.(۱۶

?Salman said: O messenger of Allah, have these verses been revealed about Ali

.The Prophet (s) said: About him and about my guardians until the Day of Resurrection

?Salman asked: O messenger of Allah, would you please tell me about them

The Prophet (s) said: They are my brother, guardian, son-in-low, heir, the caliph of my umma and the guardian of every believer after me, Ali and eleven imams of my progeny; the first of them is my son Hasan then my son Husayn and then nine imams from al-Husayns progeny one after the other. They are with the Qur'an and the Qur'an is with them. They will never part with it nor will it part with them until they will come to me at the .pond in Paradise

Twelve men from among those, who had fought with the Prophet (s) in the battle of Badr, got up and said: O Amirul Mo'mineen, we witness that we have heard this from the Prophet (s) exactly as

.you say no word more no word less

The rest of companions (of Badr) said: We have memorized the most of what you said but .not all of it. These twelve men are the best of us

Imam Ali (s) said: You are right. Not all of the people can memorize everything. Some are better than the others (in

memorizing). From among those twelve men four men; Abul Haytham bin at- Tayhan, Abu Ayyoob, Ammar and Khuzayma bin Thabit got up and said: We witness that we have memorized the saying of the Prophet (s) then. He said while he was standing up and Ali :was standing beside him

O people! Allah has ordered me to appoint for you an imam, who will be my guardian among you and the successor in my family and my umma after me. Allah has imposed upon the believers, In His Book, to obey him and ordered them to submit to him. I said: O my God! I fear that the hypocrites may not believe me. Then He threatened me either to .inform of it or He would punish me

O people, Allah has ordered you in His Book to offer prayers, which I have explained to you. He has ordered you of zakat and

fasting, which also I have explained to you. He has ordered you, in His Book, of the guardianship and I call you, O people, to witness that this concerns particularly this (Ali) and the guardians of my progeny and his progeny. The first of them is my son al-Hasan then al-Husayn and nine of al-Husayns progeny. They will never part with the Book until .(they come to me at the pond (in Paradise

O people, I have informed you of your resort, your imam, guardian and guide after me. He is Ali bin Abu Talib. He is my brother and he is among you as I have been among you. Entrust him with your religion and obey him in all of your affairs. He has all what Allah has taught me. Allah has ordered me to teach it to him and to inform you that he has learned it. Ask him and learn from him and from his guardians. Do not try to teach them. Do not precede them and do not lag behind them because they are with the truth and the truth is .with them. They never part with the truth nor will it part with them

p: ۶۰

:Then Imam Ali (s) said to Abud Darda, Abu Hurayra and those around him

O people, do you know that when Allah revealed in His Book, Allah only desires to keep away the uncleanness from you, O

people of the House! and to purify you a (thorough) purifying,(١٧) the Prophet (s) gathered me, Fatima, Hasan and Husayn with him under one garment and said: O Allah, these are my beloved family, my weighty thing I have left and the people of my house. O Allah, keep away the uncleanness from them and purify them. Umm Salama(١٨) said: And Me! The Prophet (s) said: You will be of a pleasant fate. This verse has been revealed concerning ,me, my brother Ali, my daughter Fatima

.my sons al-Hasan and al-Husayn and nine ones of al-Husayns progeny and no one else

Most of people available there got up and said: We witness that Umm Salama has narrated this for us. We asked the Prophet (s) and he confirmed what Umm Salama had .narrated

Imam Ali (s) said: Do you not know that Allah has revealed in the sura of al-Hajj these verses, O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibraheem; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the (people.(١٩

And then Salman asked the Prophet (s): O messenger of Allah, who are these people, whom you are the witness on and who are the witnesses on people and whom Allah has chosen and has not laid upon them any hardship in religion; the faith of their father ?Ibraheem

The Prophet (s) said: Allah has meant by that thirteen persons; me, my brother Ali and .eleven ones of his progeny

.(They said: Yes, by Allah, we have heard that from the Prophet (s

Imam Ali (s) said: I adjure you before Allah! Have you known that the Prophet (s) has made a speech that he has not made other speech after it when he said: O people, I have left among you two things; the book of Allah and my family. If you keep to them, you will never go astray at all. The Archangel Gabriel has informed me and promised me that they (?will never separate until they come to me at the pond (in Paradise

They said: Yes, by Allah, we have witnessed all that from the Prophet (s). Then twelve men got up and said: We witness that when the Prophet (s) made a speech in the last day of his life, Umar bin al- Khattab got up angrily and said: O messenger of Allah, all the ?people of your house

The Prophet (s) said: No, only my guardians; Ali, my brother, vizier, heir, the caliph of my umma and the guardian of every

believer after me, who is the first of them and the best of them, and then his guardian after him; my son-he pointed to al-Hasan- then his guardian; my son-he pointed to al-Husayn- then his guardian, whose name is like the name of my brother (Ali) then his guardian after him, whose name is like mine then seven ones; his (Muhammad bin Alis) son and (six) grandsons one after the other until they come to me at the pond. They are the witnesses of Allah on His earth and the authorities over His people. He, who obeys them, obeys Allah and he, who disobeys them, disobeys Allah. Badr, and nearly the same number of al-Muhajireen(۲۰) got up and said: You reminded us of what we have .(forgotten. We witness that we have heard that from the Prophet (s

Abud Darda and Abu Hurayra left and told Moawiya of all that Imam Ali (s) had said and (that the people had witnessed of.(۲۱

The same previous series of narrators from Abdurrazak bin Hammam from Mamar ((۹)) bin Rashid from Abban bin Abu Ayyash that Sulaym bin Qayss al-Hilali had said:

When we were coming back with Amirul Mo'mineen (s) from (the battle of) Siffeen, we stopped for a time to rest near a monastery. A handsome and neat old man came out of the monastery. He had a book in his hand. He came to Amirul Mo'mineen, greeted him and said: I am from the progeny of one of the disciples of Jesus Christ (s). He was the best of the twelve disciples of Jesus Christ and the

most beloved one to him. Jesus Christ (s) had entrusted him with his wills, given him his books and taught him his knowledge and wisdom. The progeny of this disciple had been still keeping to the

.faith of Jesus Christ. They had never disbelieved or apostatized from his religion

.our forefather according to the dictation of Jesus Christ (s) himself

Every thing that would happen after him had been mentioned in these books and the names of all the kings, who would rule after him, one after the other. It had been mentioned that Allah the Almighty would send a man from among the Arabs as a prophet. He would be from the progeny of Ishmael the son of Abraham. He would be from a land called Tehama and a village called Mecca. His name would be Ahmad. He would have twelve names. His advent, birth, emigration, who would fight him, who would support him, who would be his enemies, how long he would live and what his umma would face after him until Jesus Christ (s) would descend from the Heaven had been mentioned in these .books

p: ۶۳

The names of thirteen men of the progeny of Ishmael the son of Abraham had been mentioned in the book and that they were the best of all of the peoples and the most beloved ones to Allah. Allah would be the guardian of whoever believed in them and would be the enemy of whoever opposed them. Whoever obeyed them would be guided and whoever disobeyed them would go astray. Obeying them would mean obeying Allah and disobeying them would mean disobeying Allah. Everything about them had been mentioned such as their names, lineage, aspects, how long each one of them would live, how many ones of them would conceal their faith before their people and which one of them would appear and then all the peoples would submit to him until Jesus Christ (s) would descend from the Heaven and then he (Jesus Christ) would offer prayers behind him and would say: You are the imams and no one is to precede you. Then he would advance to lead the people in offering the prayer and Jesus Christ (s) would stand behind .him in the first row

The first of them and the best of them is the messenger of Allah. His names are Muhammad, Abdullah, Yasseen, al-Fattah (the conqueror), al-Khatam (the last), al-Hashir (the resurrector), al- Aaqib (the successor), al-Mahi (the eraser), al-Qaid (the leader), the prophet of Allah, the best friend of Allah and the beloved of Allah. He is the most honored of all the people before Allah and the most beloved to Him. Allah has never created an honored angel or a prophet since Adam better than him near Allah or more beloved to Allah than him. Allah will seat him on His Throne on the Day of Resurrection and will accept his intercession for everyone he intercedes for. With his name; Muhammad is the Messenger of

p: ۶۴

Allah, the Pen writes on the Divine Tablet and with the keeper of the banner on the Day of .the Great Resurrection, his guardian, vizier and successor for his umma

The most beloved one to Allah after him, Ali; his cousin and the guardian of every believer after him and then eleven men of Muhammad and Alis progeny, the first two of them are named as the names of the two sons of Aaron; Shubbar and Shubayr, and nine of the progeny of the youngest of them one after the other, behind the last of whom Jesus (Christ will offer the prayers. Then he mentioned the rest of the tradition.(۲۲

The previous series of narrators from Abdurrazak from Mamar from Abban that ((۱۰)) :Sulaym bin Qayss al-Hilali had said

I said to Ali (s): I have heard from Salman, al-Miqdad and Abu Tharr some interpretations of the Qur'an and some traditions of the Prophet (s) different from what the people have had with them and I heard from you what confirmed that I have heard from those men. In the meanwhile I found among the people some interpretations of the Qur'an and some prophetic traditions, in which they denied those interpretations and traditions (narrated by those three men) and claimed that they were false. Do you think that they (the people) ascribed false things to the Prophet (s) and interpreted the Qur'an according to their own ?opinions

Ali (s) said: With people there are truth and falsehood, abrogating and abrogated verdicts, special and general verdicts, allegorical and clear Quranic verses, memorization and illusion. False things were

ascribed to the Prophet (s) when he was still alive until he made a speech saying: O people, the fabricators, who ascribed false things to me, became so many. Let him, who ascribes false things to me intendedly, take his seat in Hell. Nevertheless many people .ascribed false things to him after his death

The narrators of traditions are of four kinds; one is a hypocrite showing faith with his tongue only. He does not refrain from ascribing false things to the Prophet (s) intendedly. If people know that he is a hypocrite and a liar, they will never believe him or accept anything from him but they see that he has accompanied the Prophet (s), has seen him and heard from him; therefore they trusted in him without knowing his reality. Allah has told us about the hypocrites and described them t۰ us when saying, And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be .against them

They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back.(۲۳) They kept on that after the Prophet (s) and approached to the deviant rulers, who invited

people towards Hell via lies and fabrications. They entrusted them with positions and authorities and imposed them on people by force. They hastened towards the pleasures of this worldly life. In

fact most of people follow the kings and look forward to the pleasures of this life except a .few, whom Allah has guided

p: ۶۶

The other kind is a man, who heard something from the Prophet (s) and could not memorize it correctly. He mistook when narrating it without intending to fabricate it. If the Muslims knew

that he had mistaken, they would not accept a tradition from him and if he himself knew that his tradition was incorrect, he would deny it. The third is a man, who heard the Prophet (s) ordering of something and then the Prophet (s) prohibited it but the man did not know or he heard the Prophet (s) prohibiting something and then he permitted it but the man did not know; therefore he memorized the abrogated verdict and ignored the abrogating verdict. If he knew that it had been abrogated, he would deny it and if people, when hearing it, knew that it had been abrogated, they would deny it. The fourth one is he, who never fabricates the sayings of Allah or the sayings of His messenger because he hates lying, fears Allah and glorifies the Prophet (s). He does not forget but he keeps the tradition as he hears it. He narrates it with no word more and no word less. He knows the abrogating and the abrogated verdicts. He acts according to the abrogating verdicts and refuses the abrogated ones. The orders and prohibitions of the Prophet (s) are like those of the holy Qur'an; among them there are abrogating and abrogated verdicts, particular and general, allegorical and clear sayings. Allah says, Whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back.(٢۴) Many people hear the .allegorical sayings and do not know what Allah and His messenger mean

p: ۶٧

Not all of the Prophets companions used to ask about many things to understand them well. They often liked that a nomad or a passerby might ask the Prophet (s) so that they would hear the answer. I used to come to the Prophet (s) once in the day and once in the night. He let me alone with him. The Prophets companions knew well that the Prophet (s) did not do that with anyone else than me. The Prophet (s) often came to my house and .when I came to him in one of his houses, he asked his wives to leave us alone

But when he (s) came to my house, Fatima would stay with us and would not leave nor would any of my sons. If I began asking, he would answer me and if I finished my ,questions and became silent

he would begin talking to me and praying Allah to make me perceive and memorize. Since he has prayed Allah for me, I have never forgotten anything at all. Once I said to the Prophet (s): O messenger of Allah, since you have prayed Allah for me, I have never forgotten anything of what you have taught me and dictated to me. But you have not ordered me to write it down. Do you not fear that I may forget? He said: O my brother, I do not fear that you may forget or ignore any thing. Allah has revealed to me that He has responded to my praying for you and your partners coming after you. But you are to write .it down for them

p: ۶۸

?I asked: O messenger of Allah, who are my partners

He said: They are those, whom Allah has connected with Himself and me when He said: (O you who believe! Obey Allah and obey the Messenger and those in authority from among you).(٢۵) If you fear

that you may quarrel about something, then refer it to Allah, the Messenger and those of .authority among you

?I said: O messenger of Allah, who are they

He said: They are the guardians, one after the other, until they come to me at the pond (in Paradise). Every one of them is guided and he is a guide for people. They will not be affected by disappointment of anyone, who will disappoint them. They are with the Qur'an and the Qur'an is with them. They will not part with the Qur'an nor will it part with them. By them my umma will win and by their praying the heaven will rain for people and .calamities will be away from them

?I said: O messenger of Allah, would you tell me their names

He said: My son; this-and he put his hand on al-Hasan-then my son; this-he put his hand on al Husayn-then his son, whose name will be like your name, O Ali, then Muhammad the .son of Ali

Then he turned towards al-Husayn (s) and said: Muhammad bin Ali will be born during .your life. Give him my regards! Then will be the rest of the twelve imams

?I said: O messenger of Allah, would you tell me their names

p: ۶٩

He mentioned their names one after the other. O Sulaym, by Allah, from them is al-Mahdi of this umma. He will spread justice and equity allover the world after it has been filled with injustice and

(oppression.(۲۶

Abdurrazak narrated from Mamar bin Rashid from Abban bin Abu Ayyash that ((١١)) Sulaym bin Qayss had said: Ali (s) said to Talha in a long tradition when mentioning the :pride of al-Muhajireen and al-Ansar(٢٧) about their virtues

O Talha, have you not witnessed the Prophet (s) when he asked for a tablet to write a decree, by which the umma would not go astray nor would it disagree after him, and then :your friend (٢٨) said

?The Prophet (s) is raving then the Prophet (s) became angry and gave it up

.Talha said: Yes, I have witnessed that

Imam Ali (s) said: When you (all) went out, the Prophet (s) told me about the decree he wanted to write before the public to witness it. He said to me that Gabriel had told him that Allah had known

.(that the umma would disagree and separate after him (the Prophet

He asked for a sheet of paper and dictated to me what he wanted to write in the tablet before people. He let three persons witness that. They were Salman al-Farisi, Abu Tharr and al-Miqdad. He

mentioned the names of the imams of guidance, whom he ordered the believers to obey until the Day of Resurrection. He mentioned my name as the first of them then my son Hasan and then my son

p: ٧٠

Husayn and then nine ones from the progeny of my son Husayn. Was it not so, O you Abu ?Tharr and you al-Miqdad

.They said: We witness that the Prophet (s) has done so

Talha said: By Allah I have heard the Prophet (s) saying to Abu

Tharr: By Allah, the earth has not carried nor has the sky shaded one more truthful or more pious than Abu Tharr. I witness that they (Abu Tharr and al-Miqdad) have not said (but the truth and you are more truthful and more pious to me than them both.(٢٩

Abdurrazak bin Hammam narrated from Mamar bin Rashid from Abban bin Abu ((١٢)) :Ayyash from Sulaym bin Qayss that Imam Ali (s) had said

One day I passed by a man, who said: The example of Muhammad is like the example of a date-palm growing in a dunghill. I came to the Prophet (s) and told him of that. He became very angry. He went to the minbar. Al-Ansar took up their arms when they saw the :Prophet (s) so angry. He said

Why do some people criticize my close relatives after they have heard me mentioning that Allah has preferred them to all of the people and has favored them by purifying them and taking uncleanness away from them? They have heard me mentioning the virtues of my family and the virtues of my guardian, whom Allah has honored and preferred because of his precedence in being a Muslim, his defending Islam, his kinship to me and that he is to me as has Aaron been to Moses. After all, someone of you claims that I am, !among my family, like a date-palm growing in a dunghill

p: ٧١

Allah has created his creation and divided them into two parties. He has made me in the best of them. Then He has divided this party into three groups and made me in the best of them and in the best

tribe. Then He divided them into families and made me in the best of them until I have been purified with my brother Ali bin Abu Talib from among the family. Allah the Almighty looked at the people of the earth and chose me from among them and then He looked again and chose Ali; my brother, vizier, heir, my caliph for my umma and the guardian of every believer after me. Whoever obeys him, obeys Allah and whoever opposes him, opposes Allah. Whoever loves him will be loved by Allah and whoever hates him will be hated by Allah. No one loves him except the believers and no one hates him except the unbelievers. He is the basis of the earth and its ease after me. He is the word of piety and the firmest handhold of Allah. They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light.(۳۰) The enemies of Allah want to put out the light of my brother but

.Allah will not consent save to perfect his light

O people, let the present inform the absent of my speech! Then Allah looked thirdly and chose some ones from among my family after me. They are the best of my umma; eleven imams after my brother (Ali) one after the other. Whenever one of them leaves to the better world another one will replace him. Their example is like the stars of the sky; whenever a star sets another will shine. They are guided and guiding imams. They will never be affected by the disappointment of their opponents nor by the plotting of their enemies. They are the authorities of Allah on the earth and His

witnesses over His people. Whoever obeys them, obeys Allah and whoever disobeys them disobeys Allah. They are with the Qur'an and the Qur'an is with them. They will never part with the Quran

nor will it part with them until they come to me at the pond (in Paradise). The first of the imams is my brother Ali, who is the best of them, then my son Hasan, then my son Husayn (and then nine ones from the progeny of Husayn. He mentioned all the tradition.(۳۱

Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Ahmad bin ((۱۳)) Muhammad bin Rabah al-az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin :Ayyoob from Abdul Kareem bin Amr al-Khathami that al-Mufadhdhal bin Umar had said

I asked Abu Abdullah al-Sadiq (s) about the saying of Allah (But they reject the hour, and We have prepared a burning fire for him who rejects the hour).(۳۲) He said: Allah has divided the year into

twelve months, the night into twelve hours, the day into twelve hours and He has chosen (from us twelve inspired imams. Imam Ali (s) was an hour from among those hours.(۳۳

Abdul Kareem bin Amr narrated from Thabit bin Shurayh that Abu Baseer had said: I ((۱۴)) :have heard Abu Ja'far Muhammad bin Ali al- Baqir (s) saying

(From among us there are twelve inspired ones.(۳۴

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from ((۱۵)) Muhammad bin al-Husayn bin Abul Khattab from Amr bin Abban al-Kalbi from ibn Sinan from Abus-Saib that Imam

p: ۷۳

:Abu Abdullah Ja'far bin Muhammad al-Sadiq (s) had said

A night is twelve hours, a day is twelve hours, a year is twelve months, the imams are twelve and the disciples are twelve. Imam Ali (s) is an hour of the twelve hours as Allah has said, But they reject the hour, and We have prepared a burning fire for him who (rejects the hour.(۳۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۱۶)) Hassaan ar-Razi from Muhammad bin Ali al- Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad

bin Eessa from Abdurrazak from Zayd ash-Shahham that Abu Abdullah (s) had said (the same, which had been also narrated) by Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Zayd ash-Shahham had said: I :asked Abu Abdullah (s): Who is better; al-Hasan or al-Husayn? He said

The virtue of the previous one of us joins the next one of us and the virtue of the next one .of us joins the previous one. Each one of us has his virtue

I said: May my soul be sacrificed for you! Would you explain the answer more to me :because I look for the truth? He said

We are from one tree. Allah has created us from one clay. Our virtue and knowledge are from Allah. We are the deputies of Allah over His people, the propagandists for His religion and the means

?between Allah and His people. Do I say more to you O Zayd

p: ۷۴

:I said: Yes! He said

Our creation is the same. Our knowledge is the same. Our virtue is the same and we all .are the same before Allah

I asked: Would you tell me how many you are? He said: We are twelve ones. So has been determined around the Throne at the beginning of the Creation. The first of us is (Muhammad. The middle is Muhammad and the last of us is Muhammad.(٣۶

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((١٧)) Hassaan ar-Razi from Muhammad bin Ali al- Kufi from Ibraheem bin Muhammad bin Yousuf from Muhammad

bin Eessa from Abdurrazak from Muhammad bin Sinan from Fudhayl ar-Rassan that Abu :Hamza ath-Thimali had said

One day I was with Imam Abu Ja'far Muhammad bin Ali al-Baqir (s). When the all left, he said to me: O Abu Hamza, what is inevitable and that Allah will not change is the advent of the last imam of ours; al-Mahdi. Whoever doubts this matter, will be unbeliever before Allah. I swear that his name will be like mine and his surname will be like mine. He will be the seventh after me. He will fill the world with justice and equity after it has been filled with injustice and oppression. O Abu Hamza, he, who will attend his (Imam al-Mahdis) appearance and will not submit to him, has not submitted to Muhammad and Ali (peace be upon them) and then he will be forbidden from being in Paradise, his abode will be

:the fire, and evil is the abode of the unjust!(۳۷) Clearer than this is the saying of Allah

Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right religion; therefore be not unjust to yourselves regarding them.(۳۸) Knowing the months is not to be considered as the right religion because the Jews, the Christians, the Magi and all peoples know the number and the names of the months. They are but the twelve imams, who are the guardians of the religion. Among the four

sacred ones is Imam Ali (s), whose name Allah has derived from His name as He has derived the name of the Prophet (s). Three other imams have the name Ali. They are Ali bin al-Husayn, Ali bin Musa and Ali bin Muhammad. So this name (Ali), which has been derived from one of the attributes of Allah, has deserved to be sacred. Peace and blessing .be upon Muhammad and his progeny, the pure, the sacred

Salama bin Muhammad narrated from Abul Hasan Ali bin Umar al-Haji from Hamza ((۱۸)) bin al-Qassim al-Alawi al-Abbasi ar-Razi from Ja'far bin Muhammad al-Hasani from Obayd bin Katheer from Abu Ahmad bin Musa al-Assadi that Dawood bin Katheer ar-Riqqi :had said

I came to Abu Abdullah Ja'far bin Muhammad al-Sadiq (s) in Medina and he said to me: ?Why have you not visited us since so long, O Dawood

.I said: I had something to do in Kufa

p: ۷۶

?He said: Whom did you leave in Kufa

I said: May my soul be sacrificed for you! I have left your uncle Zayd. I left him riding on a :horse with his sword and calling loudly

Ask me before you will miss me. I have great knowledge. I have known the abrogating and abrogated verdicts, the oft-repeated verses and the great Qur'an. Knowledge is .between Allah and you

He said to me: O Dawood, things have affected you! Then he called: O Sumaa bin Mihran, !bring me a basket of ripe dates

He brought him a basket of ripe dates. He took one, ate it, took the kernel out of his mouth and stuck it into the ground. It grew and fruited. He picked an unripe date from one of the bunches. He split

it and took a piece of parchment out of it. He spread it, gave it to me and said to me: Read !it

It had two lines. The first line was (There is no god but Allah and Muhammad is the messenger of Allah). The second line was (Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the (;earth, of these four being sacred; that is the right religion

Amirul Mo'mineen Ali bin Abu Talib, al-Hasan bin Ali, al-Husayn bin Ali, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin .(Ali, Ali bin Muhammad, al-Hasan bin Ali, al-Khalaf al-Hujjah (al-Mahdi

p: ۷۷

Then he said: O Dawood, do you know when this has been written in this piece of ?parchment

!I said: Allah, His messenger and you are more aware

(He said: Two thousand years before Allah had created Adam.(٣٩

Salama bin Muhammad narrated from al-Hasan bin Ali bin Mihziyar from Ahmad bin ((١٩)) Muhammad al-Sayyari from Ahmad bin Hilal, also from Ali bin Muhammad bin Obaydillah al-Khabaiy from Ahmad bin Hilal from Umayya bint Maymoon ash-Shuayri that Ziyad al-Qandi had said: I heard Abu Ibraheem Musa bin Ja'far bin Muhammad (Imam al-:Kadhim)(۴٠) (s) saying

Allah has created a house of light. He has made four pillars for it. Four names has been written on them; Tabarak, Subhan, al-Hamd and Allah. Then he has created four ones from those four and then

four from these four then He has said: (Surely the number of months with Allah is twelve .(months

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin ((٢٠)) Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi had said: I

said to Abu Abdullah Ja'far bin Muhammad al-Sadiq (s): May I die for you! Would you tell me about (the meaning of) the saying of Allah, And those Foremost (in Faith) will be Foremost (in the Hereafter). These are they who are drawn nigh (to Allah)? (۴١) He

:said

Allah has said that on the day when He has determined the creation in the Covenant two .(thousand years before creating the creatures (people

I said: Would you explain this for me? He said: When Allah had willed to create people, He made them of clay and made a fire for them. He ordered them to enter into fire. The first ones, who had entered into it, were Muhammad, Ali, al-Hasan, al- Husayn and nine imams one after the other and then their

p: ۷۸

(followers followed them. By Allah they are the foremost.(۴۲

Abu Ali Ahmad bin Muhammad bin Yaqoob bin Ammar al-Kufi narrated from his ((۲۱)) father from al-Qassim bin Hisham al-Luluiy from al-Hasan bin Mahboob that Ibraheem al-Karkhi had said: Once I

came to Abu Abdullah Ja'far bin Muhammad (s). While I was sitting with him, (his son) Abul Hasan Musa (al-Kadhim) came in. He was a young boy. I got up and kissed him and then I sat down. Abu

:Abdullah (s) said to me

O Ibraheem, he will be your companion after me. Because of him many people will perish and others will be pleased. May Allah damn his killer and double the torment for his soul! Allah will derive from him the best of the people on the earth in his time. His name will be like the name of his grandfather. He will be the heir of his grandfathers knowledge, wisdom and judgements. He will be the essence of the imamate and the top of wisdom. He will be killed by the arrogant of so-and-so family after some wonders because of envy. But Allah will carry out His order even the polytheists are averse. Allah will derive from his progeny the rest of the twelve inspired imams, whom He will honor with dignity of His and will place in the sanctuary of His. He, who waits for the twelfth imam and fights with him, .is as if he has fought with the Prophet (s) and defended him

Then a man of the freed slaves of the Umayyads came in and Imam al-Sadiq (s) stopped talking. I visited him eleven times wishing that he might complete his speech but I failed. :In the next year I came to him. He said

p: ۷۹

O Ibraheem, he will relieve his Shia from their grief after long strait, affliction, oppression and fright. Blessed is he, who will attend at that time! O Ibraheem, this suffices you.

I have never come back with something more pleasant to my heart and more delightful to my eye than this thing.(۴۳)

((۲۲)) Ahmad bin Muhammad bin Yaqoob narrated from Abu Abdullah al-Husayn bin Muhammad from Muhammad bin Abu Qayss from Ja'far ar-Rummani from Muhammad bin Abul Qassim, the son

of Khalid bin Mukhallad al-Qatawanis sister, from Abdul Wahab ath-Thaqafi from Imam Ja'far bin Muhammad al-Sadiq (s) that his father Imam Muhammad bin Ali al-Baqir (s) had looked at Hamran,

cried and said:

O Hamran, how odd of people it is! How have they ignored or forgotten the saying of the Prophet (s) on the last day of his life?

When he fell ill, people came to visit him until the house became so crowded. Then Ali (s) came and offered greeting but he could not overstep the people to reach the Prophet (s) and the people did not

let him pass. When the Prophet (s) saw that, he raised his pillow and said: O Ali, come to me! Then people pressed closed to let Ali pass. The Prophet (s) seated Ali (s) beside him and said: O people, you do so to my family while I am still alive! Then what will you do to them after my death?

By Allah, whatever closer you approach to my family, you will be closer to Allah and whatever far you become and turn away from them, Allah will turn away from you. O people, listen to what I say to you! Contentment and love of Allah will be to whoever loves Ali, obeyed him and followed him and his guardians after him. Allah has promised to respond to me regarding them. They are twelve imams. Whoever follows them is from me. I am from Abraham and Abraham is from me. His religion is my religion and my religion is his. His lineage is mine and mine is his. My virtue is his and I am better than him without pride. Allah has confirmed my speech when saying, Offspring one of the other;

(and Allah is Hearing, Knowing(۴۴).(۴۵

p: ۸۰

Muhammad bin Hammam narrated from Abu Ali al-Hasan bin Ali bin Eessa al- ((٢٣)) Qoohistani from Badr bin Iss~haq bin Badr al- Anmati from his father that his grandfather :Badr bin Eessa had said: Once I asked my father, who was a very respectable man

Whom have you met of the successors of the Prophets companions? He said: I do not know what you say but once I was in Kufa and heard an old man in the mosque talking about a good man. He said: I have heard Amirul Mo'mineen Ali bin Abu Talib (s) saying: :The Prophet (s) has said to me

O Ali, the infallible guided imams of your progeny are eleven ones and you are the first of them. The name of the last of them is like my name. He will appear to fill the world with justice and equity after it has been filled with injustice and oppression. People will come to him asking for money, which will be accumulated. He will say to them: Take (as you (like)!(۴۶

Abul Harith Abdullah bin Abdul Melik bin Sahl at-Tabarani narrated from Muhammad ((٢۴)) bin al-Muthanna al-Baghdadi from Muhammad bin Issmaeel ar-Riqqi from Musa bin Eessa bin Abdurrahman from Hisham bin Abdullah ad-Dastuwaiy from Ali bin Muhammad from Amr bin Shimr from Jabir bin Yazeed al-Jufi from Muhammad bin Ali al-Baqir (s) from :Salim bin Abdullah bin Umar from his father that the Prophet (s) had said

Allah has revealed to me in the night of the Ascension: O Muhammad, whom have you (?entrusted with your umma on the earth-(and He is aware

p: ٨١

.I said: O my God, I have entrusted my brother

?He the Almighty said: O Muhammad, is he Ali bin Abu Talib

!I said: Yes, he is. O my God

He said: O Muhammad, I had a look at the earth and chose you from among its people. Whatever I mention, you are to mention with me. I am Mahmood and you are Muhammad.(۴٧) Then I had another look at the earth. I chose Ali bin Abu Talib and made him your guardian. You are the master of the prophets and Ali is the master of the guardians. Then I derived for him a name from my

.(name; I am al-Ala (the highest) and he is Ali (high

O Muhammad, I have created Ali, Fatima, al-Hasan, al-Husayn and the rest of the imams from one light and then I offered their guardianship before the angels. Whoever of them accepted it became close to me and whoever denied it became among the unbelievers. O Muhammad, if one of My people worships me devotedly and then he meets Me denying their guardianship, I will throw him into Hell. Then He said: O Muhammad, do you like to see them? I said: Yes, O my Lord. He said: Go ahead! I

went ahead and I saw Ali bin Abu Talib, al-Hasan, al-Husayn, Ali bin al-Husayn, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, al-Hasan bin Ali and al-Hujjah al-Mahdi, who was like a shining star in the middle of them. I said: O my God, who are they? He said: These are the imams and this is al-Qaim.(۴٨) He will permit what I have permitted, prohibit what I have prohibited and will revenge on My enemies. O Muhammad, love him because I love him (and love whoever loves him.(۴٩

p: ٨٢

Muhammad bin Yaqoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from ((۲۵)) his father from ibn Abu Omayr from Sa'eed bin Ghazwan from Abu Baseer that Imam Abu Ja'far al-Baqir

:s) had said)

(Nine imams are after al-Husayn bin Ali. The ninth one is al- Qaim.(۵۰

Muhammad bin Yaqoob narrated from Ali bin Muhammad from Sahl bin Ziyad from ((۲۶)) Muhammad bin al-Hasan bin Shammoon from Abdullah bin Abdurrahman al-Assamm that Karram had said: I have

promised myself not to eat any kind of food during the day at all until al-Qaim of Muhammads family appears. I came to Abu Abdullah al-Sadiq (s) and said to him: I am one of your Shia. I have promised Allah not to eat any kind of food at all during the day :until al-Qaim appears. He said to me

O Karram, fast! But do not fast on the days of the two Eids(۵۱) nor the three days of al-Tashreeq(۵۲) or when you are on travel. When al- Husayn (s) was killed there was a clamor in the Heaven and on the earth. The angels said: O our Lord, do You permit us to perish the human beings and to terminate them from on the earth for what they have committed when trespassing Your sanctity by killing the choice of Yours? Allah revealed to the angels: O My angels, My Heaven and My earth, be quiet! Then He uncovered one of .the covers. Behind it were Muhammad and twelve guardians of his

Allah held one from among them by the hand and said: O My angels, My Heavens and My earth, with this one I will avenge this killed one upon his killers. He repeated it three times. ((۵۳

p: ۸۳

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem bin Hashim from his father ((۲۷)) from ibn Abu Omayr from Abban bin Ayyash that Sulaym bin Qayss al-Hilali had said: I have heard Abdullah bin Ja'far at-Tayyar saying: One day Al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama, Ussama bin Zayd and I were with Moawiya. I said to :him: I have heard the Prophet (s) saying

I am worthier of the believers than themselves then my brother Ali bin Abu Talib will be worthier of the believers than themselves. If he is martyred then his son al-Hasan will be worthier of the believers than themselves then after him al-Husayn will be worthier of the believers than themselves. If he is martyred, his son Ali bin al-Husayn will be worthier of the believers than themselves then his son Muhammad bin Ali will be worthier of the believers than themselves then the rest of the twelve imams, nine of whom are from the .progeny of al-Husayn

I asked al-Hasan, al-Husayn, Abdullah bin Abbas, Umar bin Umm Salama and Ussama bin Zayd to witness of that (the Prophet (s) had said so) and they witnessed. Sulaym said: I have heard that from

Salman al-Farisi, al-Miqdad and Abu Tharr that they have heard it from the Prophet ((s).(۵۴

Muhammad bin Abdullah bin Ja'far al-Himyari narrated from his father from ((۲۸)) Muhammad bin Eessa bin Obayd bin Yaqteen from an-Nadhr bin Suwayd from Yahya al-Halabi that Ali bin Abu Hamza

had said: Once I, Abu Baseer and a freed slave (mawla) of Imam al- Baqir (s) were :together. The mawla said: I have heard Imam al-Baqir (s) saying

From us there are twelve inspired (imams). The seventh of my descendants is al-Qaim. Abu Baseer said: I witness that I have heard Abu Ja'far (al-Sadiq (s)) saying this forty (years ago.(۵۵

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad ((۲۹)) bin al-Mufadhdhal bin Ibraheem bin Qayss bin Rummana al-Ashari from Ibraheem bin Muhzim from

Khaqan bin Sulayman al-Kharraz from Ibraheem bin Abu Yahya al- Madani from Abu Haroon al-Abdi that Umar bin Abu Salama, the Prophets foster-son, and Abut-Tufayl :Aamir bin Wathila had said

We attended the prayer (for the dead) when Abu Bakr died. While we were sitting around Umar, who had been paid homage to be the caliph, a young Jew from the Jews of Medina, whose father was the

jurisprudent of the Jews in Medina and the Jews claimed that he was one of Aarons :descendants, came to Umar. He greeted him and said

O Amirul Mo'mineen,(۵۶) who is the most aware of your Book and the Sunna of your ?prophet among you

Umar said: It is this one. (He pointed to Ali bin Abu Talib.) This is the most aware of our .Book and our Prophets Sunna

The young Jew said (to Ali): Would you answer my questions? Imam Ali (s) said: Yes, I .would. Ask me as you like

The young boy said: I ask you about three things and three things and one thing. Imam Ali ?(s) said: Why do you not say: I ask you about seven things

The young boy said: No, but I ask you about the first three and if you give the right answers then I will ask you about the other three and if you give the right answers then I will ask you about the last

p: ۸۵

one. If you fail to answer the first three ones, I will keep silent and not ask you about .anything

Imam Ali (s) said: If I give you the right answer, will you know that my answer is right or ?not

.He said: Yes, I will

Imam Ali (s) said: I adjure you before Allah that if I give you right answers, you are to be a .Muslim and to give up Judaism

.He said: I agree. I promise you to be a Muslim and to give up Judaism

Imam Ali (s) said: Then ask me as you like. The young Jew said: Would you tell me about the first stone that has been put on the surface of the earth, the first tree that has grown ?on the earth and the first fountain that has flowed on the earth

Imam Ali (s) said: O Jew, as for the first stone that has been put on the surface of the earth, the Jews has claimed that it is the rock, which is in Jerusalem, but they have told a false thing. It is the Black Stone that Adam (s) has brought from Paradise and put in the corner (of the Kaaba). The believers kiss it to renew the covenant of being loyal to Allah. As for the first tree, the Jews have claimed that

it is the olive tree but they have told a lie. It is the date-palm, which Adam (s) has brought with him from Paradise. And as for the first fountain, the Jews have claimed that it is the one under the rock (in

p: ٨۶

Jerusalem) but they have told a lie. It is the fountain of life, in which a dead is dipped to be alive again. It is the fountain of Moses (s), beside which he has left the salted fish and when water touched

it, it revived and slipped into the sea and then Moses (s) and his servant followed it when .(they met with al-Khidhr (s

The young Jew said: I swear that you have said the truth. This is a book that I have inherited from my ancestors. It has been dictated by Moses (s) and written by Aaron (s). It has these seven things. By

Allah, if you give right answers to the rest of the seven questions, I will give up my religion .and believe in yours

Imam Ali (s) said: Ask! The Jew said: Would you tell me how many imams of guidance, who will not be harmed by the disappointment of the plotters, this umma will have after its prophet? In which position Muhammad will be in Paradise? How many ones will be with ?Muhammad in his position

Imam Ali (s) said: This umma has twelve imams. All of them are guided and guiding imams and they will never be harmed by the disappointment of the plotters. The position of Muhammad (s) is in the best position of the Garden of Eden, the most honored and the closest to Allah. As for those, who will be with Muhammad in his position, they are twelve .imams

The Jew said: I swear that you have said the truth. If you answer the last one as you have done with these six, by Allah I will be a Muslim before you and give up Judaism. Imam Ali !(s) said: Ask

p: ۸۷

He said: Would you tell me how long the successor of Muhammad will live after ?Muhammad? Will he die or be killed

Imam Ali (s) said: He will live for thirty years and then this will be dyed (of blood) from this. (.(He grasped his beard and made a sign with his head

The young Jew said: I witness that there is no god but Allah, Muhammad is the messenger of Allah and you are the caliph of the umma after the Prophet (s). Whoever (precedes you, will be oppressive. Then he left.(۵۷

Abul Abbas Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from ((۳۰)) Ja'far bin Issmaeel al-Minqari from Abdurrahman bin Abu Najran from Issmaeel bin Ali al-Basri from Abu Ayyoob al-Muaddib that his father, who was a teacher (muaddib) of some :of Imam Ja'far bin Muhammad al-Sadiqs children, had said

When the Prophet (s) died, a Jew man of the descendants of Dawood (Prophet David) .came to Medina and saw the streets empty. He asked what the matter was

It was said to him that the Prophet (s) had died. He said: Indeed he has died on the same .day mentioned in our Book

Then he asked where people were. It was said to him that they had been in the mosque. He came to the mosque where there were Abu Bakr, Umar, Uthman, Abdurrahman bin Ouff, Abu Obayda bin al-Jarrah and a great crowd of people. He said: Make way to let me come in and lead me to the one, whom your prophet has entrusted with his umma! They .led him to Abu Bakr

p: ۸۸

He said to Abu Bakr: I am a Jew and I am from the descendants of Prophet David (s). I have come to ask about four things. If you answer me, I become a Muslim. He was asked .to wait a little

Then Amirul Mo'mineen Ali (s) came in from one of the gates of the mosque. People said to the Jew: Go to this young man! When he came near to him, he asked: Are you Ali bin (?Abu Talib? Imam Ali (s) said to him: Are you so-and-so the son of David (s

He said: Yes, I am. Imam Ali (s) took the Jews hand and came with him to Abu Bakr. The .Jew said to Imam Ali (s): I asked these people about four things but they sent me to you

!Imam Ali (s) said: Please ask

The Jew asked: What was the first thing that was revealed to your prophet when he came back from his Lord after his Ascension? Who was the angel that pushed your prophet away and did not greet

him? Who were the four men, from above whom Angel Malik had removed a cover of Fire and who had talked with your prophet? In which position of Paradise will the minbar of ?your prophet be

Imam Ali (s) said: The first thing that Allah has revealed to our prophet after the Ascension (is: (The messenger believes in what has been revealed to him from his Lord).(۵۸

.The Jew said: It is not this that I mean

p: ۸۹

(Imam Ali (s) said: Then it is (and (so do) the believers; they all believe in Allah).(۵۹

.He said: It is not this that I mean

.Imam Ali (s) said: Then let the matter be hidden

?The Jew said: You are to tell me the truth. Are you not the one, whom I mean

Imam Ali (s) said: As you insist on that, I shall tell the truth. When the Prophet (s) came back from his Lord, where the screens were opened before him, and before he got to the place of Gabriel, an angel had called: O Ahmad!(۶۰) The Prophet (s) said: Here I am. The angel said: Allah sends you His greeting and says to you: Deliver Our greeting to the master of guardians. The Prophet (s) asked: Who is the master of guardians? The angel .replied: He is Ali bin Abu Talib

.The Jew said to Imam Ali (s): You are right. I have found that in my fathers book

Imam Ali (s) said: As for the angel, who had pushed the Prophet (s) away, he was the Angel of Death. He had come from an arrogant of the people of the earth, who had uttered something that made

Allah angry. Then Gabriel said to the Angel of Death: This is Ahmad, the beloved messenger of Allah. The Angel of Death came back, embraced the Prophet (s), apologized and said to him: O messenger of Allah, I went to a tyrant king, who uttered bad things that made me very angry so that I did not know you. The Prophet (s) accepted his apology. As for the four men, from above whom Angel Malik had removed a cover of Fire, that when the Prophet (s) passed by Angel Malik, who had never smiled since he had been created at all, Gabriel said: O Malik, this is Muhammad, the prophet of mercy. Then Malik smiled to the Prophet (s) and he did never smile to anyone else than Muhammad (s). The Prophet (s) said to Gabriel: Order him to uncover a layer of Fire! He uncovered a layer of Fire and there appeared Qabeel (Cain), Nimrod, Pharaoh and Haman. They said: O Muhammad, ask your god to send us back to the worldly life in order to do good! Gabriel became angry .and with a feather of his wing he returned the layer of Fire upon them

p: ۹۰

As for the minbar of the Prophet (s), the abode of the Prophet (s) is the Garden of Eden, which Allah has created with His (hand). There are twelve guardians will be with the Prophet (s) in this Garden. Above this abode there is a dome called the dome of ar-Radhwan (contentment). Above the dome there is a house called al- Wasseela (the means), which no house in Paradise looks like it. It is the minbar of the Prophet (s.

The Jew said: By Allah, you are right. This has been mentioned in the book of my father David (s). The book has been inherited by one after the other until it has reached me. Then he took out a book written by Prophet David (s) and said to Imam Ali (s): Give me your hand! I witness that there is no god but Allah and Muhammad is the messenger of Allah. It is he, of whom Prophet Moses (s) has informed. And I witness that you are the jurisprudent of this umma and the guardian of the messenger of Allah.

Then Imam Ali (s) began to teach him the laws of Islam.(۶۱) The Book of Allah, the traditions of the Prophet (s), Imam Ali (s) and all the imams one after the other had confirmed that the number of the imams is twelve. No one among the Shia denies that the book of Sulaym bin Qayss al-Hilali is considered as one of the important books of the doctrine of the Shia. All that is mentioned in the book has been narrated from the Prophet (s), imam Ali (s), al-Miqdad, Salman al-Farisi Abu Tharr and their likes, who have accompanied the Prophet (s) and Amirul Mo'mineen (s). It is one of the sources that the Shia have depended on and referred to.

p: ۹۱

TRADITIONS NARRATED BY THE SUNNIS

Muhammad bin Uthman bin Allan ad-Duhni al-Bagdhadi narrated from Abu Bakr bin ((۳۱)) Khaythama from Ali bin al-Jad from Zuhayr bin Moawiya from Ziyad bin Khuthayma from :al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said

There will be twelve caliphs after me; all of them are from Quraysh. When the Prophet (s) :went home, the people of Quraysh came to him asking: Then what will happen? He said

(Commotion will be then.(۶۲

Muhammad bin Uthman narrated from ibn Abu Olaqa, Sammak bin Harb and ((۳۲)) Hussayn bin Khaythama from Ali bin al-Jad from Zuhayr bin Moawiya from Ziyad bin Abdurrahman from Jabir bin

:Samra that the Prophet (s) had said

There will be twelve caliphs after me. Then he (the Prophet (s)) said something that I could not understand. Some people said that the Prophet (s) had said: All of them are from (Quraysh.(۶۳

Muhammad bin Uthman narrated from Ahmad from Obaydillah bin Umar from ((۳۳)) Sulayman al-Amash from ibn Oun from ash-Shibi that Jabir bin Samra had said: It was mentioned that the Prophet

:s) had said)

The people of the religion will still defeat their enemies until twelve imams (come). People began to stand up and sit down. He (the Prophet (s)) said something that I could not understand. I asked my father or someone else what the Prophet (s) had said. He replied (that the Prophet (s) had said: All of them are from Quraysh.(۶۴

p: ۹۲

Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from Yahya bin ((۳۴)) Moeen from Abdullah bin Salih from al- Layth bin Sad from Khalid bin Yazeed from Sa'eed :bin Abu Hilal that Rabeea bin Sayf had said

Once we were with Shufiy al-Assbahi. He said that he had heard Abdullah bin Umar (saying: I heard the Prophet (s) saying: After me there will be twelve caliphs.(۶۵

Muhammad bin Uthman narrated from Ahmad from Affan and Yahya bin Iss~haq ((۳۵)) al-Saleheeni from Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Umar had

:said to him

O Abut-Tufayl, Count twelve ones of bani(۶۶) Kab bin Luay and then fighting and killing (occur.(۶۷

Muhammad bin Uthman narrated from al-Muqaddami from Aasim bin Umar bin Ali ((۳۶)) bin Miqdam from his father from Fitr bin Khaleefa from Abu Khalid al-Walibi that Jabir bin Samra had heard

:the Prophet (s) saying

This matter (the religion) will still prevail without being harmed by the enemies until there (will be twelve caliphs; all of them are from Quraysh.(۶۸

Muhammad bin Uthman narrated from Abdullah bin Ja'far ar- Riqqi from Eessa bin ((۳۷)) Younus from Mujalid bin Sa'eed from ash- Shibi that Massrooq had said: Once we were with ibn Massood in his house. Someone asked him: Have your prophet told you how many caliphs will be after him? Ibn Massood said: Yes, He has. But no one has asked me about this matter before you. You are the

:youngest of these people. I have heard the Prophet (s) saying

p: ۹۳

(After me there will be (caliphs) as the number of the chieftains of Prophet Moses (s).(۶۹

Muhammad bin Uthman narrated from Ahmad bin Abu Khaythama from al-Fadhl bin ((۳۸)) Dukayn from Fitr from Abu Khalid al- Walibi from Jabir bin Samra al-Sawwaiy that the :Prophet (s) had said

This religion will not be harmed by its enemies until twelve caliphs, who all are from Quraysh, pass away.(۷۰) The traditions narrated by the Sunnis concerning this subject are so many.(۷۱) The traditions show clearly that the Prophet (s) has meant by the twelve caliphs the twelve imams of his descendants. The tradition, saying that commotion will take place, refers to the commotion that will happen after the end of the rule of Imam al-Mahdi (al-Qaim), the commotion that will last for fifty years.

Several twelve rulers have ruled after the Prophet (s) or after Imam Ali (s), who has been the only true caliph. Definitely the Prophet (s) has referred by his sayings to the twelve infallible imams of his

progeny, who are with the Qur'an and the Qur'an is with them and who will never part with the Qur'an until they come to the Prophet (s) at his pond in Paradise. Furthermore .there are other evidences mentioned in the Torah confirming our subject

It has been mentioned in the first book of the Old Testament when talking about the story of Ishmael and after the end of the story of Sara. Allah has addressed Prophet Abraham (s), concerning the

matter of his wife and her child, by saying: (I have responded to your prayer regarding Ishmael. I have blessed him and I will do more and more. He will beget twelve great men. I will make them

imams as a great nation.) Abdul Haleem bin al-Husayn al-Samriy read to me what a Jew man

called al-Husayn bin Sulayman, who was one of the Jewish jurisprudents, had dictated to him in Arrajan.(٧٢) The names and the number of the imams (s) had been mentioned in Hebrew. From

among what he had read to me was this passage: One of the descendants of Ishmael will be delegated (as a prophet). He is called Mabad or Mamad that it means Muhammad. He will be a master

over people. From his progeny there will be twelve men. They will be imams and masters, :whom people will imitate. Their names are

Taqobeet, Feethwa, Thabeera, Mafssora, Massmooa, Domoh, Thabo, Hathar, Yathmo, Bator, Nouqass and Qeedmuwa. The Jew had been asked about these names and he said that they had been mentioned in the story of Prophet Solomon (s). He had mentioned another passage of the story: (From the progeny of Ishmael a blessed boy is born. My blessing and mercy be upon him. Twelve men of his progeny are honored and glorified. (.The name of this man is elevated and glorified and his mention is exalted

This speech was read to Musa bin Imran bin Zakariyya the Jew and he confirmed it. Iss~haq bin Ibraheem bin Bakhtwayh Bahsoon al- Fasawi and Sulayman bin Dawood an-Noubenjani, who were Jews, confirmed it too. The Qur'an, the traditions narrated by the Shia from the Prophet (s) and the infallible imams, the traditions narrated by the Sunnis, the previous divine Books and their followers has confirmed that the imams are twelve ones. After all, is there any excuse for the deniers and the resisters? These are sufficient evidences for those, whom Allah has guided to His pure religion and straight path. Surely :those, who deny the infallible imams, will lose. Allah has said addressing His prophet

p: ٩۵

You are only a warner and (there is) a guide for every people.(۷۳) In every age there is an imam, by whom Allah guides those who follow him and believe in him and He leaves those .who deny him (the imam) and turn away from him to their own opinions and analogies

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from ((۳۹)) Muhammad bin Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sayr from Musa bin

Bakr al-Wasiti from al-Fudhayl that Abu Abdullah al-Sadiq (s) had said when talking about :(the Quranic verse (You are only a warner and (there is) a guide for every people

(Each imam is a guide to the people of his age.(۷۴

Ahmad bin Muhammad bin Sa'eed bin Abdurrahman bin Oqda narrated from ((۴۰)) Muhammad bin Salim bin Abdurrahman al-Azdi from Ali bin al-Husayn bin Rabat from Mansoor bin Hazim from

Abdurrahman al-Qasseer that Imam Abu Ja'far al-Baqir (s) had said when talking about :(the verse (You are only a warner and (there is) a guide for every people

The Prophet (s) is the warner and Ali is the guide. By Allah, it (the mission) has never been away from us and it will still among us until the Day of Resurrection. May Allah make us do !what pleases Him

Footnote

,Biharul Anwar, vol.۳۶ p.۲۷۲, Ithbat al-Hudat, vol.۱۰ p.۶۱۹, Awalim al-Uloom(۱)

.vol.۱۵/۳ p.۱۳۵

A-Kafi, vol.۱ p.۲۴۷, ۵۳۲, al-Khissal p.۴۷۹, Kamal ad-Deen p.۳۰۴, Kifayatul Athar (۲)

.p.۲۲۰, al-Istinsar p.۱۳-۱۴, al-Ghayba by at-Toossi p.۱۴۱

p: ۹۶

(۳) Al-Kafi, vol.۱ p.۳۳۸, al-Hidaya al-Kubra p.۸۸, Ithbat al-Wassiyya p.۲۲۵, ۲۲۹, Kamal ad-Deen p.۲۲۸, Kifayatul Athar p.۲۱۹, Dalail al-Imama p.۲۸۹, al-Ikhtisas p.۲۰۹, al-Ghayba by at-Toossi p.۱۶۴, Biharul Anwar, vol.۵۱ p.۱۱۷.

(۴) Imam ar-Redha (s) was buried in Tooss, a city in Iran, and then Haroon ar-Rasheed, the Abbasid caliph was buried beside him.

(۵) A dynasty in Iran.

(۶) Qur'an, ۲:۱۵۷.

(۷) Al-Kafi, vol.۱ p.۵۲۷, Kamal ad-Deen p.۳۰۸, Oyoon Akhbar ar-Redha vol.۱ p.۴۱, al-Ikhtisas p.۲۱۰, al-Ghayba by at-Toossi p.۱۴۳, Manaqib by ibn Shahrashoop vol.۱ p.۲۹۶.

(۸) He is the fourth imam of the Shia.

(۹) Biharul Anwar, vol.۳۶ p.۲۷۲, Awalim al-Uloom, vol.۱۵/۳ p.۲۲۸.

(۱۰) Hashim is the grandfather of the Prophet (s).

(۱۱) Ithbat al-Wassiyya p.۲۲۵, ۲۲۷, Kamal ad-Deen p.۲۸۱, Dalail al-Imama p.۲۴۰, Muqtadhab al-Athar p.۹-۱۰, al-Ghayba by at-Toossi p.۱۴۲, al-Istinsar p.۸, al-Mukhtasar p.۱۵۹.

(۱۲) Sulaym bin Qayss was one of Imam Alis companions. Al-Hajjaj bin Yousuf ordered to kill him. He fled and resorted to Abban bin Abu Ayyash. He remained hidden there until he was about to die where he said to Abban: I am about to die and you have done me a great favor. O my nephew, after the Prophet (s) so and so had occurred He gave him a book. No one had ever narrated this

.from Sulaym except Abban

.Qur'an, ۵:۵۵ (١٣)

.Khum is a place between Mecca and Medina (١۴)

.Dhuhr means Noon (١۵)

Al –Ghayba

.Qur'an, ۵:٣ (١۶)

.Qur'an, ٣٣:٣٣ (١٧)

.She is the Prophets wife (١٨)

.Qur'an, ٢٢:٧٧-٧٨ (١٩)

.Muhajireen: the first Muslims, who had emigrated from Mecca to Medina (٢٠)

p: ٩٧

(۲۱) The book of Sulaym bin Qayss p.۱۴۸, Kamal ad-Deen p.۲۷۴, Biharul Anwar, vol.۳۳ p.۱۵۹, al-Yateema wed Durra ath-Thameena p.۵۷.

(۲۲) The book of Sulaym bin Qayss p.۱۵۲, al-Fadhail by Shathan p.۱۴۲-۱۴۵, Ithbat al-Hudat, vol.۱ p.۱۷۹, ۲۰۴, Biharul Anwar, vol.۱۵ p.۲۳۶, vol.۱۶ p.۸۴.

(۲۳) Qur'an, ۶۳:۴.

(۲۴) Qur'an, ۵۹:۷.

(۲۵) Qur'an, ۴:۵۹.

(۲۶) The book of Sulaym bin Qayss p.۱۰۳-۱۰۸, al-Ayyashs Tafseer, vol.۱ p.۱۴, Al-Kafi, vl.۱ p.۶۲, al-Mustarshid p.۲۹-۳۱, Kamal ad-Deen, vol.۱ p.۲۸۴, al-Khissal p.۲۵۵, Tuhaf al-Oqool p.۱۹۳-۱۹۶, Nahjol Balagha p.۳۲۵.

(۲۷) Al-Ansar: the people of Medina, who believed in the Prophet (s) and assisted him and his companions when emigrated from Mecca.

(۲۸) Umar bin al-Khattab.

(۲۹) Biharul Anwar, vol.۳۶ p.۲۷۷, Awalim al-Uloom, vol.۱۵/۳ p.۲۱۰.

(۳۰) Qur'an, ۹:۳۲.

(۳۱) Biharul Anwar, vol.۳۶ p.۲۷۸, Awalim al-Uloom, vol.۱۵/۳ p.۲۰۹.

(۳۲) Qur'an, ۲۵:۱۱.

(۳۳) Tafseer al-Burhan, vol.۳ p.۱۷۵, al-Mahajja p.۱۵۳, Biharul Anwar, vol. ۳۶ p.۲۹۸, Awalim al-Uloom, vol.۱۵/۳ p.۲۷۲.

(۳۴) Biharul Anwar, vol.۳۶ p.۳۹۹, Awalim al-Uloom, vol. ۱۵/۳ p.۲۷۲.

(۳۵) Tafseer by al-Qummi, vol.۲ p.۱۱۲, Ithbat al-Hudat, vol.۱ p.۶۲۲, Biharul Anwar,

.vol.۳۶ p.۳۹۹, al-Mahajja p.۱۵۳, ۱۵۴

(۳۶) Biharul Anwar, vol.۳۶ p.۳۹۹, Awalim al-Uloom, vol.۱۵/۳ p.۲۷۳.

(۳۷) Biharul Anwar, vol.۲۴ p.۲۴۱, vol.۳۶ p.۳۹۳, vol.۵۱ p.۱۳۹, Awalim al-Uloom, vol.۱۵/۳ p.۲۶۷.

(۳۸) Qur'an, ۹:۳۶.

(۳۹) Muqtadhab al-Athar p.۳۰, Manaqib by ibn Shahrashoob, vol.۱ p.۳۰۷, Taweel al-Aayat, vol.۱ p.۲۰۳, Biharul Anwar, vol.۲۴ p.۲۴۳, vol.۳۶ p.۴۰۰, vol.۴۷ p.۱۴۱.

(۴۰) He is the seventh imam of the Shia.

(۴۱) Qur'an, ۵۶:۱۰-۱۱.

(۴۲) Mukhtassar Bassair ad-Darajat p.۱۷۵, Taweel al-Aayat, vol.۲ p.۶۴۲, Tafseer al-Burhan, vol.۴ p.۲۷۵, Biharul Anwar, vol.۳۵ p.۳۳۳, vol.۳۶ p.۴۰۱.

(۴۳) Biharul Anwar, vol.۳۶ p.۴۰۱, Awalim al-Uloom, vol.۱۵/۳ p.۲۷۵, vol.۲۱ p.۳۳.

p: ۹۸

(۴۴) Qur'an, ۳:۳۴.

(۴۵) Biharul Anwar, vol.۳۶ p.۲۷۹, Awalim al-Uloom, vol.۱۵/۳ p.۲۴۳.

(۴۶) Al-Ghayba by at-Toossi p.۱۳۵, Ithbat al-Hudat, vol. ۱ p.۵۴۷, ۶۲۳, ۶۷۶, Biharul Anwar, vol.۳۶ p.۲۵۹, ۲۸۱.

(۴۷) Mahmood and Muhammad mean praiseworthy.

(۴۸) Al-Qaim is one of Imam al-Mahdis surnames.

(۴۹) Biharul Anwar, vol.۳۶ p.۲۸۰, Awalim al-Uloom, vol.۱۵/۳ p.۳۵, ۴۴.

(۵۰) Al-Khissal p.۴۱۹, ۴۸۰, al-Ghayba by at-Toossi p.۱۴۰, Manaqib by ibn Shahrashoob, vol.۱ p.۲۹۶, Biharul Anwar, vol.۳۶ p.۳۹۲, ۳۹۵.

(۵۱) Eid al-Adha and eid al-Fitr.

(۵۲) Three days spent In Mina during the performance of hajj after the Day of Immolation.

(۵۳) Al-Kafi, vol.۱ p.۵۳۴, vol.۴ p.۱۴۱, Men la Yahdhuruhu al-Faqeeh, vol.۲ p.۱۲۷, al-Istibsar, vol.۲ p.۷۹, Tahtheeb al-Ahkam, vol.۴ p.۱۸۳.

(۵۴) Biharul Anwar, vol.۳۶ p.۲۳۱, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۱.

(۵۵) Biharul Anwar, vol.۳۶ p.۳۹۵, Awalim al-Uloom, vol.۱۵/۳ p.۲۶۸.

(۵۶) He referred to Umar with this title.

(۵۷) Al-Kafi, vol.۱ p.۵۲۹, ۵۳۱, Ithbat al-Wassiyya p.۲۲۸, Kamal ad-Deen p.۲۹۴, ۲۹۷, al-Khissal p.۴۷۶, Oyoon Akhbar ar-Redha, vol.۱ p.۵۲, ۳۰۰, ۲۹۹.

(۵۸) Qur'an, ۲:۲۸۵.

(۵۹) Qur'an, ۲:۲۸۵.

(۶۰) Ahmad is another name of the Prophet (s).

(۶۱) Biharul Anwar, vol.۱۰ p.۲۳.

(۶۲) Al-Istinsar p.۲۵, al-Ghayba by at-Toossi p.۱۲۷, Taqreeb al-Maarif p.۱۷۴, Qissass al-Anbiya by ar-Rawandi p.۳۶۹, Awalim al-Uloom, vol. ۱۵/۳ p.۱۱۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۵۸.

(۶۳) Al-Ghayba by at-Toossi p.۱۲۸, Ithbat al-Hudat, vol.۱ p.۵۴۵, Biharul Anwar, vol.۳۶ p.۲۳۶, Ghayatul Maram p.۲۰۰.

(۶۴) Al-Ghayba by at-Toossi p.۱۲۸, Biharul Anwar, vol.۳۶ p.۲۳۷, Ithbat al-Hudat, vol.۱ p.۵۴۶.

(۶۵) Biharul Anwar, vol.۳۶ p.۲۳۷, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۸.

(۶۶) Bani means the family of or the tribe of.

p: ۹۹

(۶۷) Al-Ghayba by at-Toossi p.۱۳۱, Biharul Anwar, vol.۳۶ p.۲۳۷, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۹.

(۶۸) Taqreeb al-Maarif p.۱۷۵, Biharul Anwar, vol.۳۶ p.۲۳۸, Awalim al-Uloom, vol.۱۵/۳ p.۱۱۰.

(۶۹) Taqreeb al-Maarif p.۱۷۳, Biharul Anwar, vol.۳۶ p.۲۳۳.

(۷۰) Awalim al-Uloom, vol.۱۵/۳ p.۱۱۰.

(۷۱) Refer to Sahih of Muslim, Sahih of al-Bukhari, Sunan of at-Tarmithi, Musnad of Ahmad bin Hanbal, vol.۱ p.۳۹۸, ۴۰۶, vol.۵ p.۸۶-۱۰۷.

(۷۲) A big city in Persia. Refer to Marasid al-Ittila, vol.۱ p.۵۲.

(۷۳) Qur'an, ۱۳:۷.

(۷۴) Basair ad-Darajat p.۳۰, Al-Kafi, vol.۱ p.۱۹۱, Ithbat al-Hudat, vol. ۱ p.۸۱, Biharul Anwar, vol.۲۳ p.۵۴.

Chapter ۵

PRETENDERS OF BEING IMAMS

((۱)) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ja'far bin Issmaeel al-Minqari from al-

Husayn bin Ahmad al-Muqri from Younus bin Dhabyan that Imam Abu Abdullah al-Sadiq (s) had said when talking about the Quranic verse, And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:(۱)

It talks about those, who pretend to be imams but they are not.(۲)

((۲)) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem al-Ashari from Muhammad bin Abdullah bin Zurara from Marzban al-Qummi

:from Imran al-Ashari that Imam Ja'far al-Sadiq (s) had said

There are three persons, whom Allah will not speak to on the Day of Resurrection, nor will He look upon nor will He purify and shall have a painful chastisement; one, who pretends that he is an imam but he is not, the other one is he, who claims that the real imam is not an imam and the third one is he, who claims that these two persons are faithful (Muslims.(٣

p: ١٠٠

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mualla bin ((٣)) -Muhammad from Abu Dawood al

Mustaraqq from Ali bin Maymoon al-Saigh from Abu Yafoor that Abu Abdullah al-Sadiq (s) :had said

There are three persons, whom Allah will not speak to on the Day of Resurrection nor will He purify and shall have a painful

chastisement; one, who pretends the divine imamate while he is not an imam, one, who denies an imam appointed by Allah and the third one is he, who claims that these two (ones are faithful Muslims.(۴

Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad al-Qassim bin ((۴)) Muhammad bin al-Hasan bin Hazim from

Obayss bin Hisham from Abdullah bin Jibilla form al-Hakam bin Aymen that Muhammad :bin Tamam had said

I said to Imam Abu Abdullah al-Sadiq (s): Someone has sent you his regards and .(requested you to intercede for him (on the Day of Resurrection

?Imam al-Sadiq (s) said: Is he from our followers

.I said: Yes, he is

.He said: His matter is more important than that

.I said: He has believed in Ali but he does not know any of the guardians after him

.He said: He is astray

.I said: He has believed in the imams but he has denied the last one of them

He said: He is like that who believes in Jesus Christ and denies Muhammad or believes in Muhammad and denies Jesus Christ. We pray Allah to protect us from denying any of His (authorities.(۵

Let one, who reads this tradition, be careful not to deny any one of the imams lest he will perish as if he has denied Muhammad or Jesus Christ (peace be upon them).

p: ۱۰۱

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan bin ((۵)) Fadhdhal from al-Abbas bin Aamir bin Rabah ath-Thaqafi from Abul-Mughra from Abu Salam from Sawra bin Kilab that Imam al-Baqir (s) had said when talking about the Quranic verse (And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud:)

It is he, who pretends that he is an imam but he is not. Sawra said: Even if he is an Alawite and Fatimite? (۶)

Imam al-Baqir said: Yes, even if he is an Alawite and Fatimite. (۷)

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۶)) Hasan bin Hazim from Obayss bin Hashim an- Nashiri from Abdullah bin Jibilla from Imran bin Fitr that Zayd ash- Shahham had said:

I asked Abu Abdullah al-Sadiq (s) if the Prophet (s) had known the imams (s). He said: Prophet Noah (s) has known them. The evidence is the saying of Allah, He has made plain to you of the religion what He enjoined upon Noah and that which We have revealed to you and that which We enjoined upon Abraham, Moses and Jesus.(۸) He has made plain to you-O people of Shia-what He enjoined upon Noah.(۹)

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al- Qassim bin ((۷)) Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham (۱۰) from Abu Khalid al-Makfoof from some of his companions that Imam al-Sadiq (s) had said:

p: ۱۰۲

.He, who pretends this thing (being an imam) secretly, has to show the evidence openly

?The narrator asked: What evidence that is to be shown openly

He said: To permit what Allah has permitted, to prohibit what Allah has prohibited and to (be truthful apparently and internally.(۱۱

((۸)) Abdul Wahid bin Abdullah bin Younus al-Moossili narrated from Muhammad bin Ja'far al-Qarashi ar-Razzaz al-Kufi from

Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb that Imam Abu Ja'far al-Baqir had said when talking about the verse (And on the day of resurrection you shall see those who lied against Allah; their :(faces shall be blackened. Is there not in hell an abode for the proud

It is he, who pretends that he is an imam but he is not. The narrator asked: Even if he is an ?Alawite and Fatimite

Imam al-Baqir (s) said: Yes, even if he is an Alawite and Fatimite. The narrator asked: (Even if he is one of Ali bin Abu Talibs sons?(۱۲

Imam al-Baqir said: Yes, even if he is one of Ali bin Abu Talibs sons.(۱۳) The same tradition had been narrated by Muhammad bin Ya'qoob from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Sinan from Abu Salam from Sawra bin Kulayb from .(Imam Abu Ja'far al-Baqir (s

((۹)) Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Husayni from al-Hasan bin Ali bin Abu Hamza :from his father from Malik bin Ayun al-Juhani that Imam Abu Ja'far al-Baqir (s) had said

p: ۱۰۳

Every banner that is raised before the banner of al-Qaim will be of an oppressive (arrogant.(۱۴

Abdul Wahid narrated from ibn Rabah from Ahmad bin Ali al- Himyari from al-Hasan ((۱۰)) bin Ayyoob from Abdul-Kareem bin Amr al- Khathami from Abban from al-Fadhl that (Imam Ja'far al-Sadiq (s

:had said

(He, who pretends our position (the imamate), is an unbeliever-or he said: a polytheist. (۱۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۱۱)) Hassaan ar-Razi from Muhammad bin Ali al- Kufi from Ali bin al-Husayn from ibn Miskan :from Malik bin Ayun al-Juhani that Imam Abu Ja'far al-Baqir (s) had said

Every banner that is raised before the appearance of al-Qaim will be of an oppressive (arrogant.(۱۶

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ali bin ((۱۲)) Ibraheem bin Hisham from his father from Abdullah bin al-Mugheera from Abdullah bin :Miskan that Malik bin Ayun al-Juhani had said: I heard Abu Ja'far al-Baqir (s) saying

Every banner that is raised-or comes out-before the appearance of al-Qaim (s) will be of (an oppressive arrogant. (۱۷

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin ((۱۳)) Khalid from Ali bin al-Hakam from Abban bin Uthman from al-Fudhayl bin Yasar that Abu :Abdullah Ja'far bin Muhammad al-Sadiq (s) had said

Whoever invites people to follow him and there is someone better than him among people, is a deviate and heretic and whoever pretends that he is an imam inspired by (Allah, is an unbeliever.(۱۸

p: ۱۰۴

After all, what about those, who have pretended to be imams whereas, in fact, they are not, who have denied one of the inspired imams and who have claimed that they, who have done so, are still faithful Muslims? Have they not been among those, whom Allah will never speak to, will never look on and will prepare the painful torment for on the Day of ?Resurrection? Have they not been among the unbelievers and the polytheists

Footnote

.Qur'an, ۳۹:۶۰ (۱)

.Biharul Anwar, vol.۲۵ p.۱۱۳ (۲)

.Biharul Anwar, vol.۲۵ p.۱۱۳ (۳)

.Biharul Anwar, vol.۲۵ p.۱۱۳ (۴)

.Biharul Anwar, vol.۲۳ p.۹۷ (۵)

.(Alawite and Fatimite: a descendant of Ali and Fatima (s (۶)

.Biharul Anwar, vol.۲۵ p.۱۱۲ (۷)

Qur'an, ۴۲:۱۳ (۸)

.Biharul Anwar, vol.۲۶ p.۲۹۱ (۹)

!May be Hashim (۱۰)

.Biharul Anwar, vol.۶۸ p.۱۶۴ (۱۱)

He repeated the (same meaning) question that he might have meant by (۱۲)

.(Alawite one of the Shia or the followers of Ali (s

.Biharul Anwar, vol.۲۵ p.۱۱۳ (۱۳)

.Biharul Anwar, vol.۲۵ p.۱۱۴(۱۴)

.Biharul Anwar, vol.۲۵ p.۱۱۴ (۱۵)

.Biharul Anwar, vol.۲۵ p.۱۱۴(۱۶)

.Biharul Anwar, vol.۲۵ p.۱۱۴ (۱۷)

.Biharul Anwar, vol.۲۵ p.۱۱۵ (۱۸)

Chapter ۶

THE TRADITIONS NARRATED BY THE SUNNI

THE TRADITIONS OF ABDULLAH BIN MASOOD

Muhammad bin Uthman ad-Duhni narrated from Abdullah bin Ja'far ar-Riqqi from ((۱)) Eessa bin Younus from Mujalid bin Sa'eed from ash-Shibi that Massrooq had said: Once we were with Ibn Massood in his house when someone asked him: Had your prophet told you how many caliphs would be after him? Ibn Massood said: Yes, he had. But no one has asked me such a question before you. You are the youngest of these people. I have heard :the Prophet (s) saying

p: ۱۰۵

(After me there will be (caliphs) as the number of the chieftains of Prophet Moses (s).(۱

Some ones narrated from Uthman bin Abu Shayba, Abdullah bin Umar bin Sa'eed al- ((۲)) Ashajj, Abu Kurayb, Mahmood bin Ghaylan, Ali bin Muhammad and Ibraheem bin Sa'eed all from Abu Ussama from Mujalid from ash-Shibi that Massrooq had said: A man came to Abdullah bin Massood and asked him: Had your prophet told you how many caliphs would be after him? Ibn Massood said: Yes, he had. But no one has asked me about this matter :before you whereas you are too young. The Prophet (s) said

(There will be as the number of the chieftains of Moses (s).(۲

Abu Kurayb and Abu Sa'eed narrated from Abu Ussama from al- Ashath from Aamir ((۳)) from his uncle that Massrooq had said: One day we were sitting with Abdullah bin Massood in his house. He was reciting Qur'an for us. A man asked him: O Abu Abdurrahman,(۳) have you asked the messenger of Allah (s) about how many caliphs will rule this umma after him? Ibn Massood said: No one has asked about this since I have :come from Iraq. Yes, we have asked him and he said

(They are twelve as the number of the chieftains of the Israelites.(۴

Uthman bin Abu Shayba, Abu Ahmad, Yousuf bin Musa al-Qattan and Sufyan bin ((۴)) Wakee narrated from Jareer from al-Ashath bin Sawwar from Aamir ash-Shibi that his uncle Qayss bin Abd had said: One day a nomad came when Abdullah bin Massood was among his companions. The nomad asked: Is Abdullah bin Massood among you? Bin Mass'ood said: Here I am. What do you want? The nomad said: I want to ask you if you have heard the Prophet (s) talking about how many caliphs will be after him. Bin Mass'ood said: No one asked me about this since I had come from Iraq. Yes, he (the Prophet (s)) :said

p: ۱۰۶

(The caliphs are twelve like the number of the chieftains of the Israelites.(۵

Musaddad bin Mustawrid narrated from Hammad bin Zayd from Mujalid that ((۵)) Massrooq had said: While we were sitting with ibn Mass'ood after the sunset and he was teaching us the Qur'an, a man asked him: O Abu Abdurrahman, have you asked the Prophet (s) how many caliphs this umma will have? Ibn Mass'ood said: No one asked me about this since I had come from Iraq. Yes, he (the Prophet (s)) said:

(Your caliphs are twelve as the number of the chieftains of the Israelites.(۶

THE TRADITION OF ABU JUHAYFA

Uthman bin Abu Shayba narrated from Sahl bin Hammad Abu Attaab ad-Dallal from ((٢٣)) Younus bin Abu Yafoor from Abu Juhayfa that his father had said: Once I was with the Prophet (s) while he was making a speech. My uncle was sitting near the Prophet (s). The Prophet (s) said:

The religion of my umma will remain firm until twelve caliphs, who all are from Quraysh, (will have passed away.(٢٢

THE TRADITION OF ANASS BIN MALIK

Abdus-Salam bin Hashim al-Bazzar narrated from Abdullah bin Abu Umayya, the ((۶)) freed slave of bani Mujashi, from Yazeed ar- Raqashi from Anass bin Malik that the Prophet (s) had said:

This matter (the religion) is still prevailing until twelve guardians of Quraysh (pass away). Then he mentioned the rest of the

(tradition. (٧

THE TRADITION OF JABIR BIN SAMRA al-SAWWAIY

Amr bin Khalid bin Farrookh al-Harrani narrated from Zuhayr bin Moawiya from Ziyad ((٧)) bin Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the Prophet (s) had said:

This umma will still prevail over its enemies until twelve caliphs, all of whom are from Quraysh, will pass away. When the Prophet (s) went back home, some people of Quraysh :came to him asking

Then what will happen? He said: Then commotion will happen. The same was narrated by Zuhayr bin Moawiya from Ziyad bin Khaythama from ibn Jurayj from al-Aswad bin Sa'eed (al-Hamadani from Jabir bin Samra.(٨

Uthman bin Abu Shayba narrated from Jareer from Hussayn bin Abdurrahman that ((٨)) :Jabir bin Samra had said

I heard the Prophet (s) saying: After me twelve emirs will rule. Then he said something that I could not understand. I asked some people and asked my father, who was nearer to the Prophet (s) than me. My father said that the Prophet (s) had said: All of them are .from Quraysh

Uthman bin Abu Shayba narrated from Hatam bin Issmaeel from Muhajir bin ((٩)) Missmar that Aamir bin Sad had said: I sent a letter with my servant Nafi to Jabir bin Samra asking him to tell me of something he had heard from the Prophet (s). He wrote to me: I have heard the Prophet (s) saying on the eve of the Friday, in which

:al-Aslami has been stoned

This religion is still prevailing until the Day of Resurrection or until twelve caliphs, who are all from Quraysh, will rule over the

people. The same was narrated by Abbad bin Ya'qoob from Hatam bin Issmaeel. Another one was narrated by Muhammad bin Abdullah bin al-Hakam from ibn Abu Fudayk from (ibn Abu Thib from Muhajir bin Missmar.(٩

p: ١٠٨

Ghundur narrated from Shuba from Abu Owana from Abdul Melik bin Omayr from ((۱۰))
:Jabir bin Samra that the Prophet (s) had said

This religion is still prevailing until twelve caliphs will have ruled. Then he said something that I could not understand. I asked my father and he said that the Prophet (s) had said: .All of them are from Quraysh

Ibraheem bin Malik bin Zayd narrated from Ziyad bin Olaqa that Jabir bin Samra al- ((۱۱))
:Sawwaiy had said: Once I was with my father near the Prophet (s). He said

:There will be twelve emirs after me. Then he lowered his voice and said

(All of them are from Quraysh.(۱۰

:Khalaf bin al-Waleed al-Luluiy narrated from Sammak that Jabir bin Samra had said ((۱۲))

I heard the Prophet (s) saying that there would be twelve emirs after him. Then he said something that I could not understand. I asked some people what he had said. They told (me that he had said: All of them are from Quraysh.(۱۱

Khalaf bin Hisham al-Bazzar narrated from Hammad bin Zayd from Mujalid bin ((۱۳))
Sa'eed from ash-Shibi that Jabir bin Samra al-Sawwaiy had said: The Prophet (s) made a
:speech in Arafa (۱۲) and said

This religion will still be strong and prevailing over its opponents. It will not be harmed by .the apostates or the opponents until twelve (emirs) will have ruled

The people began to talk and I could not understand what the Prophet (s) had said. I :asked my father: O father, the Prophet (s) said: all of themwhat then? My father said

(He said: all of them are from Quraysh.(۱۳

An-Nufayly al-Harrani narrated from Zuhayr bin Moawiya from Ziyad bin ((۱۴)) Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the :Prophet (s) had said

This umma will still be strong and prevailing over its enemies until twelve caliphs, who all are from Quraysh, will have passed

.away

When he went back home, some people of Quraysh came to him asking: And then what will happen? He said: Commotion will

(happen then.(۱۴

Ali bin al-Jad narrated from Zuhayr from Ziyad bin Olaqa, Sammak and Hussayn and ((۱۵)) :all from Jabir bin Samra that the Prophet (s) had said

There will be twelve emirs after me. But Hussayn said: There will be twelve caliphs Then the Prophet (s) said something that

.I could not understand. I asked some people and asked my father

(He said that the Prophet (s) had said: All of them are from Quraysh.(۱۵

Amr bin Khalid al-Harrani narrated from Zuhayr bin Moawiya from Ziyad bin ((۱۶)) Khaythama from al-Aswad bin Sa'eed al-Hamadani from Jabir bin Samra that the :Prophet (s) had said

This umma will still be strong and prevailing over its enemy until twelve caliphs will have .passed away

Mamar bin Sulayman narrated from Issmaeel bin Abu Khalid from Mujalid from ash- ((۱۷)) :Shibi from Jabir bin Samra that the Prophet (s) had said

This religion will still be strong and prevailing without being harmed by its opponents until twelve caliphs will have passed

.away

Then the Prophet (s) said something that I could not understand. I asked my father what the Prophet (s) had said. My father said that the Prophet (s) had said: All of them are from (Quraysh.(۱۶

p: ۱۱۰

Yazeed bin Sinan and Uthman bin Abu Shayba narrated from Musa bin Issmaeel ((۱۸)) from Hammad bin Salama from Sammak bin Harb that Jabir bin Samra had said: I heard :the Prophet (s) saying

Islam will still be strong until twelve caliphs (pass away). Then he said something that I could not understand. I asked my

father what the Prophet (s) had said. He said to me: He said: All of them are from Quraysh. ((۱۷

Yazeed bin Sinan narrated from Abur-Rabee az-Zahrani from Hammad bin Zayd ((۱۹)) from Mujalid bin Sa'eed from ash-Shibi that Jabir bin Samra had said: Once the Prophet :(s) made a speech before us and I heard him saying

This matter (the religion) will remain strong and prevailing over its opponents until twelve (caliphs) will have ruled. All of them

Then people began talking and I could not understand what the Prophet (s) had said after all of them. I asked my father what the Prophet (s) had said after that and he told me that (he had said: All of them are from Quraysh.(۱۸

Yazeed bin Sinan narrated from Abdul-Hameed bin Musa from Obaydillah bin Umar ((۲۰)) from Abdul-Melik bin Omayr that Jabir bin Samra had said: My father and I went to the :Prophet (s). I heard him saying

This umma will still keep to this (religion) until twelve emirs (or twelve caliphs) will have .ruled

Then he lowered his voice and I could not understand what he had said after that. My father was nearer to him than me. When we went out, I asked my father what the :Prophet (s) had said after that. He told me that the Prophet (s) had said

p: ۱۱۱

(All of them are from Quraysh.(١٩

Yazeed bin Sinan narrated from al-Hasan bin Umar bin Shaqeeq from Jareer bin ((٢١)) Abdul-Hameed from Hussayn bin Abdurrahman that Jabir Bin Samra had said: I heard the :Prophet (s) saying

After me, there will be twelve emirs ruling my umma. Then he said something that I could not hear. I asked some people

and asked my father, who was nearer to the Prophet (s) than me. My father said that the :Prophet (s) had said

(All of them are from Quraysh.(٢٠

Ibn Abu Fudayk narrated from ibn Abu Thib from Muhajir bin Missmar that Aamir bin ((٢٢)) Sa'eed had sent a letter to Jabir bin Samra asking to tell him of what he had heard from :the Prophet (s). Jabir bin Samra said: I have heard the Prophet (s) saying

This religion will remain firm until there will be twelve caliphs from Quraysh. And he (mentioned the rest of the tradition.(٢١

THE TRADITION OF SAMRA BIN JUNDUB

Abdul Wahab bin Abdul Majeed narrated tradition fromDawood from his father from ((٢۴)) ash-Shi'bi from Samra bin Jundub

from the Prophet (s). (The same tradition narrated by Anass bin Malik that we have .(mentioned at the beginning of this chapter;tradition no.۶

Suwayd bin Saeed narrated from Mutamir bin Sulayman from Hisham from ibn ((٢۵)) :Seereen from Abul Khayr from Abdullah bin Amr

There is no doubt that it has been mentioned in the Book of Allah that twelve (caliphs) will .rule over people

Muhammad bin Uthman ad-Duhni narrated from ibn Abu Khaythama from Yahya ((٢۶)) bin Moeen from Abdullah bin Salih from al-Layth bin Sad from Khalid bin Yazeed from :Sa'eed bin Abu Hilal that Rabeea bin Sayf had said

We were with Shufiy al-Asbahi when he said that he had heard Abdullah bin Amr saying: I (heard the Prophet (s) saying: There will be twelve caliphs after me.(۲۳

Ibn Abu Khaythama narrated from Affan and Yahya bin Iss~haq al-Saylaheeni from ((۲۷)) Hammad bin Salama from Abdullah bin Uthman from Abut-Tufayl that Abdullah bin Amr :had said to him

O Abut-Tufayl, count twelve ones from bani Kab bin Luay and then fighting and killing occur.(۲۴) The traditions narrated by the Sunni concerning this subject are so many. They .confirm that the Prophet (s) has mentioned twelve men to be the caliphs after him

Footnote

(۱) Biharul Anwar, vol.۳۶ p.۲۳۳, ۲۹۸, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۱, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲

(۲) Biharul Anwar, vol.۳۶ p.۲۳۳, ۲۹۹, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۱, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲

(۳) .The surname of ibn Massood

(۴) .Biharul Anwar, vol.۳۶ p.۲۳۳, ۲۹۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲

(۵) Biharul Anwar, vol.۳۶ p.۲۳۳, Awalim al-Uloom, vol.۱۵/۳ p.۱۰۲, Mojam Ahadeeth

.al-Imam al-Mahdi, vol.۲ p.۲۶۲

(۶) Biharul Anwar, vol.۳۶ p.۲۳۳, ۲۹۹, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۲, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۲ p.۲۶۲

(۷) .Biharul Anwar, vol.۳۶ p.۲۸۱, Awalim al-Uloom, vol.۱۵/۳ p.۱۳۶

(۸) Al-Khissal p.۴۷۰-۴۷۱, Biharul Anwar, vol.۳۶ p.۲۳۵, Awalim al-Uloom, vol.۱۵/۳

.p.۱۰۶

(۹) ,Sahih of Muslim, vol.۳ p.۱۴۵۳, al-Khissal p.۴۷۳, al-Omda p.۴۲۰, Biharul Anwar

.vol.۳۶ p.۲۳۹, Awalim al-Uloom, vol.۱۵/۳ p.۱۱۳

.Awalim al-Uloom, vol.۱۵/۳ p.۱۰۷ (۱۰)

,Al-Mojam al-Kabeer, vol.۲ p.۲۴۸, Biharul Anwar, vol.۳۶ p.۲۴۱, Awalim al-Uloom (۱۱)

.vol.۱۵/۳ p.۱۱۶

.A place near Mecca(۱۲)

.Awalim al-Uloom, vol.۱۵/۳ p.۱۱۶ (۱۳)

.Awalim al-Uloom, vol.۱۵/۳ p.۱۰۶ (۱۴)

p: ۱۱۳

.Awalim al-Uloom, vol.۱۵/۳ p.۱۰۷ (۱۵)

.Ahmads Musnad, vol.۵ p.۸۷, ۸۸, ۹۰, ۹۶, ۹۷ (۱۶)

.Biharul Anwar, vol.۳۶ p.۲۶۶, Awalim al-Uloom, vol. ۱۵/۳ p.۲۶۶ (۱۷)

.Ahmads Musnad, vol.۵ p.۹۹ (۱۸)

.Biharul Anwar, vol.۳۶ p.۲۳۰, Awalim al-Uloom, vol.۱۵/۳ p.۹۵ (۱۹)

.Biharul Anwar, vol.۳۶ p.۲۳۶, Awalim al-Uloom, vol. ۱۵/۳ p.۱۰۷ (۲۰)

.Biharul Anwar, vol.۳۶ p.۲۹۷, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۰ (۲۱)

.Biharul Anwar, vol.۳۶ p.۲۹۹, Awalim al-Uloom, vol.۱۵/۳ p.۱۵۲ (۲۲)

,Al-Ghayba by at-Toossi p. ۱۳۰, Ilam al-Wara p.۳۶۵, Biharul Anwar, vol.۳۶ p.۲۳۷ (۲۳)

.Ghayatul Maram p.۲۰۱ ,۳۷۱ ,۳۰۰

Al-Ghayba by at-Toossi p.۱۳۱, al-Faiq by az-Zamakhshari, vol.۴ p.۲۱, Biharul (۲۴)

Anwar, vol.۳۶ p.۲۳۷, Ithbat al-Hudat, vol.۱ p.۵۴۶, Awalim al-Uloom, vol.۱۵/۳

.p.۱۰۹

Chapter ۷

DOUBTING ANY OF THE TWELVE IMAMS

Ahmad bin Nasr bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۱)) Nahawandi from Abdullah bin Hammad al-Ansari that Yahya bin Abdullah had said: Abu :Abdullah Ja'far bin Muhammad al-Sadiq (s) said to me

O Yahya bin Abdullah, he, who spent a night without knowing his imam, will die as an (unbeliever.(۱

Abul Abbas Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from al-Mufadhdhal ((۲)) bin Ibraheem al-Ashary, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin

Mahboob az- Zarrad from Ali bin Riab that Muhammad bin Muslim ath-Thaqafi had said: I :have heard Abu Ja'far Muhammad bin Ali al-Baqir (s) saying

Whoever tries his best in worshipping Allah without following an imam inspired by Allah, his worshipping will not be accepted (by Allah) and he is astray and confused besides that Allah hates his deeds. His example is like a sheep that has lost the shepherd or the flock. It goes and comes astray. It becomes confused at day and when night comes, it sees a flock .with a shepherd. It is deceived to spend the night with them in their fold

p: ۱۱۴

When morning comes and the shepherd drives his flock, it denies the shepherd and the flock and goes confusedly looking for its flock and shepherd. Then it sees another flock with a shepherd. It is deceived to join them. The shepherd cries: O you lost sheep, go to join your shepherd and flock. You are astray and confused. You have lost your shepherd and flock. Then it hastens confusedly without a shepherd guiding it to its pasture or to its .fold. While it is so, a wolf seizes the opportunity and eats it

O bin Muslim, by Allah it is the same with you. Whoever of this umma becomes without an imam, definitely will be confused, astray and deviant. If he remains so, he will die as an unbeliever and polytheist. O Muhammad bin Muslim, know that the real imams and their followers are on the true religion of Allah and the imams of injustice and oppression are away from the religion of Allah and away from the truth. They go astray and lead people astray. Their actions are (like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great (error).(۲

The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Muhammad bin Ahmad al-Qalanisi from Issmaeel bin Mihran from Ahmad bin Muhammad from Abdullah bin Bukayr and Jameel bin Darraj from Muhammad bin Muslim from Imam Abu Ja'far al-(Sadiq (s).(۳

p: ۱۱۵

Ibn Mahboob narrated from Abu Ayyoob al-Khazzaz that Muhammad bin Muslim had ((۳)) :(said: I asked Abu Ja’far al-Sadiq (s

What about one, who denies an imam of you? He said: He, who denies an imam appointed by Allah and exempt himself from him and his faith, is apostate and unbeliever because ;the imam is appointed by Allah and his religion is the religion of Allah

therefore whoever denies the religion of Allah, is to be killed except if he turns to Allah in (repentance of what he has said or done.(۴

Ahmad bin Muhammad bin Sa’eed narrated from Yahya bin Zakariyya bin Shayban ((۴)) from Ali bin Sayf bin Omayra from Abban bin Uthman that Hamran bin Ayun had said: I :asked Abu Abdullah al-Sadiq (s) about the imams and he said

(He, who denies one of the alive imams, has denied the dead (imams).(۵

Muhammad bin Ya’qoob narrated from al-Husayn bin Muhammad from al-Mualla ((۵)) from ibn Jumhoor from Safwan that ibn

:Miskan had said: I asked Abu Abdullah al-Sadiq (s) about the imams and he said

(Whoever denies one of the alive imams, has denied the dead ones.(۶

Ahmad bin Muhammad bin Sa’eed narrated from Ali bin al-Hasan from al-Abbas bin ((۶)) Aamir from Abdul Melik bin Otba that Moawiya bin Wahab had said: I have heard Abu :Abdullah al-Sadiq (s) saying: The Prophet (s) has said

.Whoever dies without knowing his imam, dies as an unbeliever

Muhammad bin Ya’qoob narrated from some of his companions from Ahmad bin ((۷)) Muhammad from ibn Abu Nasr that Imam Abul Hasan (ar-Redha) (۷) had said when talking about the Quranic verse, And who is more erring than he who follows his low (desires without any guidance from Allah? (۸

p: ۱۱۶

It means one, who depends upon his own opinion in the affairs of religion without following an imam of the imams of guidance.(٩)

((٨)) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin al-Husayn from Muhammad bin Sinan from some of his companions that Abu Abdullah al-Sadiq (s) had said:

He, who joins to an imam, whose imamate is from Allah, another imam, whose imamate is not from Allah, is a polytheist.(١٠)

((٩)) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Issmaeel from Mansoor bin Younus that Muhammad bin Muslim had said: I said to Abu Abdullah al-Sadiq (s) that someone had said to me: Know the last one of the imams and it does not harm you if you have not known the first one of them. Imam al-Sadiq (s) said:

May Allah damn him! I hate him although I do not know him. Has the last one of them been known except by knowing the first one? (١١)

((١٠)) Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: I asked Abu Abdullah al-Sadiq (s) about the saying of Allah, And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know? (١٢) and he said:

Have you seen anyone claiming that Allah has ordered him to commit adultery, to drink wine or to do any other sin?

p: ١١٧

.I said: No, I have not

?He said: Then what is this indecency that they claim that Allah has ordered them to do

!I said: Allah and His guardian are more aware

He said: This is among the followers of the imams of injustice and oppression. They claim that Allah has ordered them to follow some people, whom Allah has never ordered them to follow. So Allah has denied their saying and has informed them that they have (fabricated lies; therefore He has called that as indecency.(۱۳

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۱۱)) Muhammad from al-Husayn bin Sa'eed from Abu Wahab that Muhammad bin Mansoor had said: I have asked a virtuous slave (۱۴)(of Allah), peace be upon him, about the saying of Allah, My Lord has only prohibited indecencies, those of them that are apparent as well :as those that are concealed,(۱۵) and he said

The Qur'an has apparent meanings and hidden meanings. All of those that Allah has prohibited in the Qur'an are impermissible as they have been mentioned apparently whereas the hidden thing in that is the imams of injustice and all of those that Allah has permitted are permissible as they are apparent whereas the hidden thing among them is (the imams of guidance.(۱۶

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin ((۱۲)) Muhammad bin Eessa from ibn Mahboob from Amr bin Thabit that Jabir had said: I asked Abu Ja'far al-Sadiq (s) about (the meaning of) the Quranic verse, And there are some among men who take for themselves objects of worship besides Allah, whom they love as :they love Allah.(۱۷) He said

p: ۱۱۸

By Allah they are the followers of so and so. They have taken them as their imams instead of the imam, whom Allah has determined for people. Therefore Allah has said, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil). When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder. And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.(۱۸) O Jabir, by Allah it (is the imams of injustice and their followers.(۱۹

((۱۳)) Ibn Mahboob narrated from Hisham bin Salim from Habeeb al- Sajistani that Imam :Abu Ja'far al-Sadiq (s) had said: Allah the Almighty has said

I will torture every group of Muslims that has believed in the guardianship of every imam of injustice even those Muslims are pious and God-fearing and I will forgive every group of Muslims that has believed in the guardianship of every just imam, whose imamate has (been determined by Allah, even if these Muslims are guilty and sinful.(۲۰

((۱۴)) Ibn Mahboob narrated from Abdul Aziz al-Abdi that Abdullah bin Abu Yafoor had :said

I said to Abu Abdullah al-Sadiq (s): I mix with people so much. I wonder at some people, who are truthful, trusted and faithful but they do not believe in your guardianship and I wonder at others, who believe in your guardianship but they are neither truthful nor .trusted

p: ۱۱۹

He straightened his sitting, looked at me angrily and said: There is no faith for whoever believes in the guardianship of an unjust imam, who has not been appointed by Allah, and no blame on whoever believes in the guardianship of a just imam, whose imamate has .been determined by Allah

?!I said: No faith for those and no blame on these

He said: Yes, no faith for those and no blame on these. Have you not heard the saying of Allah (Allah is the guardian of those who believe. He brings them out of the darkness into the light)?(۲۱) It means that Allah will bring them out of the darkness of sins into the light of repentance and forgiveness because of their submitting to the just imams appointed by Allah. Then Allah has said, And (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness.(۲۲) So which light that the unbeliever will be out of? Certainly it is the light of Islam. When those people follow the unjust imams, they come out of the light of Islam into the darkness of disbelief; therefore Allah has rewarded them with being in Fire with the unbelievers. He said, They are the .(inmates of the fire, in it they shall abide (۲۳) (۲۴

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from ibn Jumhoor from ((۱۵)) his father from Safwan from ibn Miskan from Abdullah bin Sinan that Abu Abdullah al-:Sadiq (s) had said

Allah is not ashamed to torture a nation believing in an imam, who is not from Allah, even if it is pious and God-fearing and He is ashamed to torture a nation believing in an imam, (who is from Allah, even if it is guilty and sinful.(۲۵

p: ۱۲۰

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from ((۱۶)) Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khathami that Abdullah bin Abu Yafoor had said: I said to Abu Abdullah al-Sadiq (s):

Someone believes in your guardianship, exempts himself from your enemy, permits what you have permitted, refrains from what you have prohibited and thinks that the imamate is still among you and will never go to other than you but he says: They (the infallible imams) have disagreed among themselves while they are the leading imams. If they agree upon a man and say that it is he (the imam), we will say that it is he. Abu Abdullah al-Sadiq (s) said:

If this someone remains with this opinion, he will die as an unbeliever.(۲۶)

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Abu ((۱۷)) Ja'far al-Hamadani from Musa bin Sadan from Muhammad bin Sinan from Ammar bin Marwan that Sumaa bin

Mihran had said: I said to Abu Abdullah al-Sadiq (s):

Someone believes in the guardianship of Ali (s) and exempts himself from Alis enemy. He believes in everything that Ali (s) has said but he says: They have disagreed among themselves whereas they are the leading imams. I do not know which of them is the imam. If they agree upon a certain one, I will submit to him. I have believed that the imamate is among them.

Abu Abdullah al-Sadiq (s) said: If this someone still thinks so, he will die as an unbeliever. The Qur'an has interpretations that occur as the day and the night and they run as the sun and the moon. If an interpretation of something comes, it will occur. Some interpretations have come and some have not come yet. (۲۷)

p: ۱۲۱

Salama bin Muhammad narrated from Ahmad bin Dawood from Ali bin al-Husayn bin ((١٨)) Babawayh from Sad bin Abdullah from Muhammad bin al-Husayn bin Abul Khattab from al-Mufadhdhal bin Zaida from al-Mufadhdhal bin Umar that Abu Abdullah al-Sadiq (s) had :said

Whoever worships Allah without learning (the principles of worship) from a truthful jurisprudent, Allah will let him be confused and astray and whoever claims that he has heard from other than the gate (source) that Allah has opened to His people, is considered as a polytheist. That gate is the trusted one, who has been entrusted (by .Allah) with the hidden secret of Allah

The same thing was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Abdul Adheem bin Abdullah al- Hasani from Malik bin Aamir from al-(Mufadhdhal bin Zaida from al-Mufadhdhal bin Umar from Imam al-Sadiq (s).(٢٨

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban ((١٩)) from Ali bin Sayf bin Omayra from his father that Hamran bin Ayun had said: I have told Abu Abdullah al-Sadiq (s) about a man, who believes in Amirul Mo'mineen (s) as the guardian, exempts himself from his (Alis) opponents and believes in all that Amirul Mo'mineen (s) has said but he says: They have disagreed among themselves whereas they are the leading imams and I do not know which of them is the imam. If they have agreed upon one man, we will submit to his orders. I have believed that the imamate is .among them. May Allah have mercy upon them all

p: ١٢٢

Abu Abdullah al-Sadiq (s) said: He will die as an unbeliever. The same was narrated by Ali (bin Sayf from his brother al-Husayn from Muath bin Muslim from Imam al-Sadiq (s).(۲۹

Let those of understanding, who believe in the guardianship of the infallible imams of Ahlul Bayt,(۳۰) ponder on the traditions narrated from the Prophet (s), Imam Abu Ja'far al-Baqir (s) and Imam Abu Abdullah al-Sadiq (s) talking about those, who have doubted anyone of the twelve imams or have spent a night without knowing their imam. These traditions have considered such people as unbelievers, hypocrites and polytheists. Let them also ponder on the traditions that have said: Whoever denies one of the alive imams .is as if he has denied the dead ones

Let men of understanding look well for the one, whom they will follow, without being deceived by fancies and falsehood in order no to deviate from the path of the truth. Let them know well who will be the means between them and their Creator, Who is One and :Only, whereas the devils are so many. Allah has said

The Shaitans from among men and jinn, some of them suggesting to others varnished (falsehood to deceive (them).(۳۱

We pray Allah to save us and our brothers in faith from deviating from the truth and guidance and not to let us welter in the abysses of confusion and perishment. We look .forward to His mercy; He is merciful to the believers

Footnote

.Biharul Anwar, vol.۲۳ p.۷۸ (۱)

Biharul Anwar, vol.۲۳ p.۸۶ (۲)

p: ۱۲۳

.Biharul Anwar, vol.۲۳ p.۸۷ (۳)

.Biharul Anwar, vol.۲۳ p.۸۹ (۴)

.Biharul Anwar, vol.۲۳ p.۹۶ (۵)

.Biharul Anwar, vol.۲۳ p.۹۵ (۶)

.He is the eighth imam of the Shia (۷)

.Qur'an, ۲۸:۵۰ (۸)

.Biharul Anwar, vol.۲۳ p.۷۸ (۹)

.Biharul Anwar, vol.۲۳ p.۷۸ (۱۰)

.Biharul Anwar, vol.۲۳ p.۹۸ (۱۱)

.Qur'an, ۷:۲۸ (۱۲)

.Biharul Anwar, vol.۲۴ p.۱۸۹ (۱۳)

.(He means Imam Musa bin Ja'far al-Kadhim (s (۱۴)

.Qur'an, ۷:۳۳ (۱۵)

.Biharul Anwar, vol.۲۴ p.۱۸۹ (۱۶)

.Qur'an, ۲:۱۶۵ (۱۷)

.Qur'an, ۲:۱۶۵-۱۶۷ (۱۸)

.Biharul Anwar, vol.۲۳ p.۳۵۹ (۱۹)

.Biharul Anwar, vol.۲۷ p.۱۹۳ (۲۰)

.Qur'an, ۲:۲۵۷ (۲۱)

.Qur'an, ۲:۲۵۷ (۲۲)

.Qur'an, ۲:۲۵۷ (۲۳)

.Biharul Anwar, vol.٢٣ p.٣٢٢ , vol.۶٨ p.١٠۴ (٢۴)

.Biharul Anwar, vol.۶٨ p.١١٣ (٢۵)

.Biharul Anwar, vol.٢٣ p.٧٩ (٢۶)

.Biharul Anwar, vol.٢٣ p.٧٩ (٢٧)

.Awalim al-Uloom, vol.٣ p.۴٠١ (٢٨)

.Biharul Anwar, vol.٢٣ p.٨٠ (٢٩)

.Ahlul Bayt: the Prophets family (٣٠)

.Qur'an, ۶:١١٢ (٣١)

Chapter ٨

(ALLAH DOES NOT LEAVE THE WORLD WITH NO AUTHORITY (HUJJAH

:Some of the famous speech of Imam Ali (s) to Kumayl bin Ziyad an-Nakhiy ((١))

Kumayl said: Amirul Mo'mineen (s) held my hand and took me with him towards the graveyard. When we reached the desert (went out of the country), he sighed deeply and :(said (after a long speech

The earth does never remain without a Hujjah; either apparent and known or afraid and unknown lest Allahs proofs and signs will be invalid.(١) Does the statement of Imam Ali (s) apparent and known not refer to the known person and the known place and does his statement afraid and hidden not refer to the disappearing person and the unknown ?place

p: ١٢۴

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((۲)) Mufadhdhal, Sadan bin Iss~haq, Ahmad bin al- Husayn bin Abdul Melik and Muhammad bin Ahmad al-Qatawani all narrated from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-Thimali that Abu Iss~haq al-Subayiy had said: I have heard one of the trusted companions of Imam Ali (s) saying

:that Imam Ali (s) has said in a long speech he made in Kufa

O Allah, it must be that You have authorities on Your earth one after the other over Your people to guide them to Your religion and to teach them Your knowledge lest the followers of Your guardians

separate. They (the authorities) are either apparent without being obeyed or afraid, hidden and awaiting. If their persons are absent from people during their truce in the state of untruth, their

knowledge will never be absent from them (from people). Their principles are fixed in the hearts of the believers, who act according to these principles. They become pleasant with what the liars become unpleasant and with what those, who are indifferent to the obligations of Allah, deny. Speech that is measured without any price; but is there any one hearing it with his mind, perceiving it, believing in it and following it as an ideal to succeed with it? And who is he? Therefore knowledge is lost because there is no one to bear it, to preserve it and to teach it as it is heard from the ulama.

:Then he said after a long speech

O Allah, I know well that knowledge is not lost totally nor its means disappear because You do not leave the earth without an authority over Your people; either apparent and ,obeyed or afraid

absent and disobeyed lest Your proofs will be vain and Your faithfuls will go astray after .You have guided them

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Yahya and others from Ahmad bin Muhammad from Ali bin Ibraheem from

his father from al-Hasan bin Mahboob from Hisham bin Salim from Abu Hamza ath-(Thimali from Abu Iss~haq al-Subayiy from one of Imam Alis trusted companions.(٢

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from ((٣)) his father from ibn Abu Omayr from Mansoor bin Younus and Sadan bin Muslim from :Iss~haq bin Ammar that Abu Abdullah al-Sadiq (s) had said

The world will not be empty of a jurisprudent (imam). Whenever the believers add something (a heresy) to the religion, he prevents them from that and whenever they omit something of it, he

(completes it for them.(٣

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin ((۴)) Muhammad from Ali bin al-Hakam from ar-Rabee bin Muhammad bin al-Mussalli from :Abdullah bin Sulayman al- Aamiri that Abu Abdullah al-Sadiq (s) had said

The world will still have an authority from Allah knowing the permissible and (impermissible things and inviting people to the way of Allah.(۴

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۵)) Mihran from Muhammad bin Ali that al-Husayn bin Abul Ala had asked Abu Abdullah al-:(Sadiq (s

p: ١٢۶

?Is the world left without an imam

(He replied: No, it is not.(۵

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa ((۶)) :from Younus from ibn Miskan from Abu Baseer that Abu Abdullah al-Sadiq (s) had said

Allah does not leave the world without a jurisprudent (imam); otherwise the truth is not (distinguished from the untruth.(۶

Ali bin Ibraheem narrated from Muhammad bin Eessa from Muhammad bin al- ((۷)) :Fudhayl from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (s) had said

By Allah, He has not left the world, since Adam had left to the better world, without an imam guiding people to the way of Allah and being the authority of Allah over His people. (The world will never be left without an authority (from Allah) over the people.(۷

The previous series of narrators narrated that Abu Hamza ath-Thimali had said: I ((۸)) :asked Abu Abdullah al-Sadiq (s): Is the world left without an imam? He said

(If the world remains without an imam, it will sink.(۸

:The previous narrators narrated from Muhammad bin al- Fudhayl that he had said ((۹))

?I asked Imam ar-Redha (s): Is the world left without an imam

.He said: No, it is not

I said: We narrate from Abu Abdullah al-Sadiq (s) that it is not left without an imam except .if Allah becomes angry with the people

(He said: The world is not left without an imam. If it is left without an imam, it will sink.(۹

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem from ((۱۰)) Muhammad bin Eessa from Abu Abdullah al-Momin from Abu Hurasa that Abu Ja'far al-Baqir (s) had said:

If the imam is removed from on the earth for an hour, it will sink with its people and will (surge like the sea.(١٠

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mualla bin ((١١)) :Muhammad that al-Washsha had said

?I asked Imam ar-Redha (s): Is the world left without an imam

.He said: No, it is not

I said: We narrate traditions saying that it does not remain without an imam except if :Allah becomes angry with the people. He said

(It does not remain without an imam, otherwise it sinks.(١١

Footnote

(١) .Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۶٧

(٢) .Biharul Anwar, vol.٢٣ p.۵۴, Mojam Ahadeeth al-Imam al-Mahdi, vol. ٣ p.۶٧

(٣) -Basair ad-Darajat p.٣٣٢, Al-Kafi, vol.١ p.١٧٨, Kamal ad-Deen p.٢٢١, Ilal ash

.Sharai p.٢٢٠

(۴) .Al-Mahassin p.٢٣۶, Bassair ad-Darajat p.۴٨۴, Al-Kafi, vol.١ p.١٧٨

(۵) Bassair ad-Darajat p.۴٨۵, Al-Kafi, vol.١ p.١٧٨, al-Imama wet-Tabsira p.٢٧, Kamal

.ad-Deen p.٢٢٣

(۶) .Al-Kafi, vol.١ p.١٧٨, Biharul Anwar, vol.٢٣ p.٣۶

(٧) -Bassair ad-Darajat p.۴٨۵, Al-Kafi, vol.١ p.١٧٨, al-Imama wet-Tabsira p.٢٩, Ilal ash

.Sharayi p.١٩٧, Mukhtasar Bassair ad-Darajat p.٨, Biharul Anwar, vol.٢٣ p.٢٢

(٨) Bassair ad-Darajat p.۴٨٨, Al-Kafi, vol.١ p.١٧٩, al-Imama wet-Tabsira p.٣٠, Kamal

.ad-Deen p.٢٠١, Ilal ash-Sharayi p.١٩٨

(۹) Biharul Anwar, vol.۲۳ p.۳۳, Mojam Ahadeeth al-Imam al-Mahdi, vol. ۴ p.۱۷۷.

(۱۰) Bassair ad-Darajat p.۴۸۸, Al-Kafi, vol.۱ p.۱۷۹, Kamal ad-Deen p.۲۰۳, Dalail al-Imama p.۲۳۰.

(۱۱) Bassair ad-Darajat p.۴۸۸, Biharul Anwar, vol.۲۳ p.۲۸.

chapter ۹

AL-HUJJAH MUST APPEAR

((۱)) Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Hasan bin Abul-Khattab from Muhammad bin Sinan that Abu Imara Hamza at-Tayyar had heard

p: ۱۲۸

:Abu Abdullah al-Sadiq (s) saying

If there are no people on the earth except two men, one of them must be al-Hujjah ((Imam al-Mahdi).(۱

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from ((۲)) Ahmad bin Idreess and Muhammad bin Yahya from Ahmad bin Muhammad from Muhammad bin Eessa bin Obayd

from Muhammad bin Sinan from Abu Imara Hamza bin at-Tayyar that Abu Abdullah al-Sadiq (s) had said:

.If only two men remain on the earth, one of them will be the Hujjah over the other

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan from (Sahl bin Ziyad from Muhammad bin Eessa.(۲

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from someone from ((۳)) al-Hasan bin Musa al-Khashshab from Ja'far bin Muhammad from Karram that Abu Abdullah al-Sadiq (s) had said:

If people are just two men, one of them will be the imam. The last one to die is the imam (lest someone protests against Allah that He has left him without an authority from Him.(۳

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۴)) Muhammad bin Khalid al-Barqi from Ali bin Issmaeel from Muhammad bin Sinan that Hamza bin at-Tayyar had

:heard Abu Abdullah al-Sadiq (s) saying

(If there are no people on the earth except two, one of them will be al-Hujjah.(۴

Muhammad bin Ya'qoob narrated from Ahmad bin Muhammad from Muhammad bin ((۵)) al-Hasan from an-Nahdi from his father that Younus bin Ya'qoob had heard Abu Abdullah al-Sadiq (s) saying:

p: ۱۲۹

(If there are no people on the earth except two, one of them will the imam.(۵

Footnote

.Al-Kafi, vol.۱ p.۱۸۰ (۱)

.Al-Kafi, vol.۱ p.۱۷۹, Ithbat al-Hudat, vol.۱ p.۷۹, Biharul Anwar, vol. ۲۳ p.۵۲ (۲)

Al-Kafi, vol.۱ p.۱۸۰, Ilal ash-Sharayi p.۱۹۶, Biharul Anwar, vol.۲۳ p.۲۱, vol.۵۳ (۳)

.p.۱۱۴

.Al-Kafi, vol.۱ p.۱۸۰ (۴)

.Al-Kafi, vol.۱ p.۱۸۰, Biharul Anwar, vol.۲۳ p.۵۲ (۵)

Chapter ۱۰

DISAPPEARANCE OF THE EXPECTED IMAM

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۱)) Iss~haq bin Sinan from Obayd bin Kharija from Ali bin Uthman from Furat bin Ahnaf that (Abu Abdullah al-Sadiq (s

:had narrated from his fathers

Once the Euphrates had overflowed during the age of Imam Ali (s). He, with his sons al-Hasan and al-Husayn, made a travel. On their way, they passed by (the tribe of) Thaqeef, who said: Ali has come

:to drive water back! Imam Ali (s) said

By Allah, I and both of my sons will be killed but Allah will send a man from among my descendants at the end of the time revenging our bloods. He will disappear (for a long time) so that the deviate

people are to be tried until the ignorant will say: Allah has nothing to do with Muhammads (progeny.(۱

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor ((۲))

narrated from al-Hasan bin Muhammad bin Jumhoor from his father from some of his -companions from al

:Mufadhdhal bin Umar that Abu Abdullah al-Sadiq (s) had said

A tradition that you perceive is better that ten that you narrate (without perceiving them). Every truth has a fact and every rightness has a light. By Allah we do not consider a Shiite as a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Mo'mineen (s) has said from upon the minbar of Kufa: There will be dark, blind and dim .(seditions awaiting you, from which no one will be saved except the (nooma

p: ١٣٠

(?People asked: What is the (nooma

.He said: It is one, who knows people but people do not know him

Then he added: Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and

excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Joseph (s), who knew people but they denied him. Alas for (My) servants! (There comes not to them a messenger but they mock at him.(٢) (٣

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin ((٣)) Muhammad ad-Daynawari from Ali bin al-Hasan al- Kufi from Omayra bint Ouss from her grandfather al-Hussayn bin

Abdurrahman from his father from his grandfather Amr bin Sad that Amirul Mo'mineen Ali :(s) one day had said to Huthayfa bin al- Yaman

O Huthayfa, do not tell people of what they do not know (understand) lest they become unbelievers. Some of knowledge is difficult and unbearable. Mountains will fail to bear it. Our knowledge (principles), we Ahlul Bayt, will be denied and annulled, the narrators will be killed and whoever mentions something of it, will be harmed offensively. All that is .(because of envy at the progeny of the Prophets guardian (s

O bin al-Yaman, the Prophet (s) has spit in my mouth, passed his hand over my chest and prayed Allah to me by saying: O Allah, give my caliph, my guardian, the payer of my debts, the executor of

p: ١٣١

my promises and deposits, my assistant and supporter against Your enemy and my enemy and the reliever of my distresses the knowledge that You have given to Adam, the discernment that You

have given to Noah, the magnanimity and good offspring that You have given to Abraham, the patience before calamities that You have given to Ayyoob (Job), the strength that You have given to David when confronting heroes and the understanding .that You have given to Solomon

O Allah, do not hide any thing of this life from Ali until You make it (life) as a small table before him. O Allah, give him the endurance of Moses and make in his progeny a like of Jesus. O Allah, I pray You to be the trustee after me for him and his pure progeny, whom You have kept uncleanness away from and whom You have turned the influence of the Satan away from. O Allah, if Quraysh extorts his right and prefers others to him, then .make him as was Aaron to Moses when Moses left him alone

Then he said to me: O Ali, many great men of your descendants will be killed before the eyes of people whereas the people will not try to do anything!! Fie on a nation looking at the progeny of its

prophet being killed unjustly without trying to change anything. The one, who has ordered of killing, the killer and the one, who sees the killing without trying to change the situation all participate

.in committing the sin and all are the same in being damned

p: ١٣٢

O ibn al-Yaman, people of Quraysh will not be pleasant nor will their hearts be contented nor will their tongues be able to pay homage to Ali except unwillingly and lowly. O ibn al-Yaman, Quraysh will pay homage to Ali and then will break the homage, will fight him and will fabricate great lies against him. Then after Ali al-Hasan comes and the same will be done to him then comes al-Husayn, who will be killed by the nation of his grandfather. ,Damned is a nation that kills the son of its prophets daughter

damned is the leader and damned is the planner of its offenders. By Him, in Whose hand the soul of Ali is, this umma, after killing my son al-Husayn, will remain in deviation, darkness, tyranny, oppression, disagreement on the religion, changing what Allah has revealed in His Book, spreading heresies, annulling the Sunna, disorder, personal analogies and leaving the clear laws of Allah until this umma becomes detached from .Islam and immerses in confusion and loitering

O Umayyads! May you be not guided! O Abbasids! May calamities afflict you! Everyone among the Umayyads is unjust and everyone among the Abbasids is offensive, sinful and .mutinous against Allah

They will kill my descendants and trespass my honor. The people of this umma will remain arrogants rushing madly upon the impermissible pleasures of this life and immersing in seas of destruction and in valleys of bloods until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people and the people become so confused whether .he is lost, killed or is dead

p: ۱۳۳

Then sedition will come upon, calamities befall, party spirit appears, people exaggerate in their religion and agree upon that the authority (al-Hujjah) has been gone and the .imamate has been annulled

In that year the pilgrims, whether the followers or the enemies of Ali, will go to hajj just to spy on the existence of the guardian (alAl Hujjah) and to seek any information about him but with no use nor

will any news be known about him. There will be no guardian and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest until the umma becomes so confused and begins to say that al-Hujjah has perished and the imamate has been annulled. By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing without being seen until the promised time and determined appointment come and then comes the call from the heaven: This is the day that brings forth joy to the (descendants of Ali and to the Shia of Ali.(۴

This tradition has many evidences confirming the beliefs of the Shia. This saying of Imam Ali (s): until my son (Imam al-Mahdi) disappears (by the will of Allah) from the sights of people is a sufficient evidence that confirms the disappearance of the last imam and confirms the thought of those, who acknowledge this disappearance and believe in the .disappeared imam

p: ١٣۴

Then Imam Ali (s) says: and the people become so confused whether he is lost, killed or is dead and agree upon that the authority (al-Hujjah) has been gone and the imamate has been annulled. Does this not comply with the opinion of most of the people now, who ?think that the belief of the Shia concerning the disappearance is unreal and nonsense

Then he says: In that year the pilgrims will go to hajj just to spy on and they really have done so but without any use. And he says: and then the Shia of Ali will be abused by their enemies and will be overcome by the evil and bad people with their protest. He means :that they protest against the Shia by saying

Where is your imam? Can you show him to us? They abuse the Shia by ascribing contradiction, weakness and ignorance to them for they say that their imam is existent but cannot be seen. The saying of Imam Ali (s) confirms the truthfulness of the Shia and describes their opponents of being ignorant and opponents to the truth. He swears by his god when saying: By the god of Ali, their authority (al-Hujjah) will remain over the umma walking in its roads, entering into its houses and palaces, roving in the east and in the west, hearing the speech, greeting groups of people and seeing

without being seen. Does this not refute any doubt about the subject? Does it not confirm the matter and confirm the previous tradition saying: Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience? Then he gives an example by mentioning Prophet Joseph (s). Imam al-Mahdi (s) is existent in substance and person but at his time he sees and he is not seen until-as Amirul Mo'mineen (s) says: the promised time and determined appointment when the call comes :from the heaven

p: ۱۳۵

.This is the day that brings forth joy to the descendants of Ali and to the Shia of Ali

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Muhammad ad- ((۴)) Daynawari from Ali bin al-Hasan al-Kufi from Omayra bint Ouss from her grandfather al-:Hussayn bin Abdurrahman from Abdullah bin Dhamra that Kabul Ahbar had said

On the Day of Resurrection the human beings will be resurrected in four categories; riders, walking people, groveling people and deaf, dumb and blind people, who do not understand, are not spoken to and not permitted to apologize. These are whom (the fire .(shall scorch their faces, and they therein shall be in severe affliction

?It was said to him: O Kab, who are these people, whose condition will be so

He said: It is those, who have kept on deviation, apostasy and breaking the homage. Evil is that which their souls have sent before for them when they will meet Allah with the sin of fighting the caliph and the guardian of their prophet, their most aware jurisprudent, their most virtuous master, the bearer of the banner, the guard of the pond, the hope and the hoped one out of all this world, the knowledge that is never ignored, the straight path, from which whoever deviates will perish and fall in Fire. It is Ali, by the god of Kab, who is the most aware of them, the senior in peace (Islam) and the most discerned of all of .them. I wonder at those, who prefer others to Ali

p: ۱۳۶

From among the descendants of Ali is al-Qaim al-Mahdi, who will change the world into another one and by whom Jesus Christ (s) will argue against the Christians of Rome and China. Al-Qaim al- Mahdi is the most similar one to Jesus Christ (s) in form, character, nobility and dignity. Allah will give him all what He has given to the prophets and more .than that and He will prefer him to the all

Al-Qaim, the descendant of Ali (s), will disappear like the disappearance of Prophet Joseph (s) and will reappear like the reappearance of Jesus the son of Mary (s). He will reappear, after his disappearance, with the appearance of the red star, the destruction of az-Zawra (ar-Riy),(۵) the sinking of al-Muzawarra (Baghdad), the rising of al-Sufyani,(۶) the war of the progeny of al- Abbas (۷) against the people of Armenia and Azerbaijan, in which thousands and thousands will be killed. Each one of the warriors will seize on an adorned sword, over which black banners will flutter. It will be a war full of red death and (terrible plague.(۸

The previous series of narrators narrated from al-Hussayn bin Abdurrahman from ((۵)) :his father from his grandfather Amr bin Sad that Amirul Mo'mineen (s) had said

The verifier: Perhaps this is the only tradition saying that Imam al-Mahdi is like Jesus Christ (s) in his form whereas the traditions narrated by the Sunni and the Shia say that he .(looks like his grandfather Muhammad (s

The Day of Resurrection will not come until the eye of the world is gouged out and redness appears in the sky, and this redness is the tears of the bearers of the Throne weeping for the people of the earth, and until a bad gang appears propagandizing for my progeny whereas in fact they are free from my progeny. It is a gang with no morals, prevailing over the evils, deceiving the tyrants and destroying the kings (rulers). It is a gang that appears in Kufa headed by a black-faced and black-hearted man, who is weak in faith, with no morals, hybrid, mean and rude. He is circulated among prostitute mothers from the worst progenies. May Allah have no a bit of mercy upon them. They will appear in the same

p: ۱۳۷

.year, in which my disappearing son with the red banner and the green flag will reappear

What a terrible day for the deviants between Anbar and Heet (۹) it will be! A day, on which a great misfortune will occur to the Kurds and the (Kharijites), on which there will be the destruction of the house (city) of the Pharaohs (tyrants), the abode of the arrogants, the shelter of the unjust rulers, the mother of calamities and the sister of shame! O Amr bin Sad, by the god of Ali, it is Baghdad! May

Allah damn the mutineers of the Umayyads and the Abbasids; the traitors, who will kill my virtuous descendants, who will never regard my sanctity when killing them and who will not fear Allah when doing anything to my progeny. Woe unto the followers of the Abbasids from a war that will break out between Nahawand and ad-Daynour. It will be the war of the paupers of Alis Shia headed by a man from Hamadan,(۱۰) whose name will (be like the name of the Prophet (s).(۱۱

Salama bin Muhammad narrated from Ali bin Dawood from Ahmad bin al-Hasan from ((۶)) Imran bin al-Hajjaj from Abdurrahman bin Abu Najran from Muhammad bin Abu Omayr from Muhammad bin Iss~haq from Ossayd bin Thalaba that Umm Hani had asked Abu Ja'far Muhammad bin Ali al-Baqir (s): What is the meaning of the Quranic verse, But nay! I :swear by the stars that recede?(۱۲) He said

O Umm Hani, it is an imam receding until his news will be ignored by people in the year two hundred and sixty and then immediately he will appear like a burning meteor in a !dark night. If you remain alive until that time, then your eyes will be delighted

p: ۱۳۸

The same was narrated by Muhammad bin Ya'qoob from Ali bin Muhammad from Ja'far bin Muhammad from Musa bin Ja'far al- Baghdadi from Wahab bin Shathan from al-Hasan bin Abur-Rabee

(al-Hamadani from Muhammad bin Iss~haq from Ossayd bin Thalaba from Umm Hani.(۱۳

Muhammad bin Ya'qoob narrated from some of his companions from Sad bin ((۷)) Abdullah from Ahmad bin al-Hasan from Umar bin Yazeed from al-Hasan bin Abur-Rabee al-Hamadani from Muhammad bin Iss~haq from Ossayd bin Thalaba that Umm Hani had said: Once I met Abu Ja'far bin Muhammad al-Baqir (s) and asked him about (the meaning of) these verses, But nay! I swear by

:the stars that recede, that run their course (and) hide themselves.(۱۴) He said

The stars) that recede is an imam receding until his news is ignored by people in the year) two hundred and sixty then he appears like a burning meteor in the darkness of night. If (you live till that time, then your eyes will be delighted!(۱۵

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Muhammad bin ((۸)) :Malik from Muhammad bin Sinan from al- Kahili that Abu Abdullah al-Sadiq (s) had said

O people, interconnect and be pious and kind to each other! By Him, Who has split the seed and created man, that a time will come to you that none of you will find a place for (his dinar and dirham.(۱۶

?Al-Kahili asked him: And when will that be

He said: When you miss your imam and you remain so for a time until he appears to you like the sun while you are so desperate. Beware to doubt and suspect. Drive doubts away from yourselves. I have warned you, so be careful! I pray Allah to guide you and to make (you succeed.(۱۷

p: ۱۳۹

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۹)) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul-Kareem bin Amr al-Khathami from Muhammad bin Issam that al-Mufadhdhal bin Umar had said: Once I was with Abu Abdullah al-Sadiq (s) in his meeting and there were others. :He said to us

Beware of allusion! He meant with the name of al-Qaim. I noticed that he had intended :other than me. He said to me

O Abu Abdullah, beware of allusion! By Allah, he (al-Qaim) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died or perished or (it is unknown that) which valley he has followed. The believers will weep bitterly for him. There will be turning-over as a ship among the waves of the sea until no one will be saved except those, who has promised Allah sincerely, whom Allah has assisted with a mercy of Him and in whose hearts Allah has fixed faith. Twelve suspicious .banners will be raised, none of which will be distinguished from the other

?Al-Mufadhdhal said) I began to cry. He said to me: What for are you crying)

I said: May I die for you! How do I not cry whereas you say that twelve suspicious banners ?will be raised that none of them will be distinguished from the other

He looked at an aperture in the house, from which the sun shined into the place of his ?meeting, and said: Is this the sun that is shining

p: ۱۴۰

.I said: Yes, it is

(He said: By Allah, our matter (the imamate of al-Mahdi) is brighter than the sun.(۱۸

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and ((۱۰)) Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin

Aamir al-Qasabani from Abdurrahman bin Abu Najran from Muhammad bin Musawir that al-Mufadhdhal bin Umar al-Jufi had said: I heard the sheikh-he meant Abu Abdullah al-Sadiq (s) - saying:

Beware of allusion! By Allah he (Imam al-Mahdi) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died, perished or be lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from each other.

I began to cry and then I asked him: What will we do then? He looked at a ray of the sun shining into the shed and said to me:

?O Abu Abdullah (al-Mufadhdhal), do you see this sun

.I said: Yes, I do

He said: By Allah, our matter is clearer than this sun. The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from Abdul- Kareem from Abdurrahman bin Abu Najran from Muhammad (bin al- Musawir from al-Mufadhdhal bin Umar.(۱۹

p: ۱۴۱

Imam Abu Abdullah al-Sadiq (s) intended by his saying to refer to the serious troubles that the Shia would face such as the terrible deviating seditions, the invalid and confused doctrines, the suspicious banners pretending to have inherited the imamate from the progeny of Ali bin Abu Talib (s) and the many mutinous people, who looked forward to the rule and leadership in every age. Whoever tries to deprive Ahlul Bayt of their rights-and how many they are-will perish no doubt and just a few, who have believed in the infallible imams and whom Allah has fixed faith in their hearts and assisted with His mercy, will be .saved from that rough sea of seditions

Definitely Allah will fix the true believers on the straight path of His guardians in spite of the seditions, the different doctrines, the contradicted opinions and the betraying of the apostates, who have deviated from the right path of the divine imamate and will reward .them with the best of His favors by joining them to His honored guardians

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad from al-Hasan ((١١)) bin Eessa bin Muhammad bin Ali bin Ja'far from his father from his grandfather from Ali :bin Ja'far that his brother Imam Musa bin Ja'far (al-Kadhim) (s) had said

If the fifth one of the descendants of the seventh (٢٠) one is missed then you are to keep fast to your religion and let nothing turn you aside from it because the executor (al-Qa'im) of this task (reviving

p: ١۴٢

the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better

.than this, they would have followed it

?I said: O my master, who is the fifth of the sevenths descendants

He said: O my son, your minds are smaller than to perceive this matter and your patience (is weaker than to bear it. If you live until then, you will know who he is.(۲۱

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۱۲)) Nahawandi from Abdullah bin Hammad al- Ansari from Abul-Jarood that Abu Ja'far al-:Baqir (s) had said to him

O Abul-Jarood, if the orbit turns and people say that he (al-Mahdi) has died, perished or followed an unknown valley and the opponents say that how he will be back whereas his bones have been perished, then you are to expect him and if you hear of his appearance, (you are to join him even if crawling on the ice.(۲۲

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin ((۱۳)) Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from Zaida bin Qudama from some of his companions

:that Abu Abdullah al-Sadiq (s) had said

When al-Qaim reappears, people will say: How can that be whereas his bones have been (perished? (۲۳

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۱۴)) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Muhammad bin al-Fudhayl that Hammad bin Abdul Kareem al-Jallab had said: Once al-Qaim (s) was mentioned before Abu Abdullah al- Sadiq (s). He :said

p: ۱۴۳

If he appears people will say: How can that be whereas his bones have been perished (since so and so?(٢۴

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi al-Abbasi ((١۵)) from Musa bin Sallam from Ahmad bin Muhammad bin Abu Nasr from Abdurrahman from al-Khashshab from Abu Abdullah al-Sadiq (s) from his fathers (s) that the Prophet (s) had :said

The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of Death comes

to take it (him) with him. After that you remain a period of time. The progeny of Abdul Muttalib(٢۵) become the same in this regard(٢۶) and none will be distinguished from the other then your star will

(reappear. Praise Allah and accept it!(٢٧

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik and ((١۶)) Abdullah bin Ja'far al-Himyari from Muhammad bin al-Husayn bin Abul-Khattab, Muhammad bin Eessa and Abdullah bin

Aamir al-Qasabani from Abdurrahman bin Abu Najran from al- Khashshab from Maroof :bin Kharrabooth from Abu Ja'far al-Baqir (s) that the Prophet (s) had said

The example of my family among this umma is like the stars of the sky. Whenever a star sets another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain a period of time unknowing which one it is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. (Then you are to praise Allah and to accept your star.(٢٨

p: ١۴۴

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from ((۱۷)) his father from Hannan bin Sadeer from Maroof bin Kharrabooth that Abu Ja'far al-Baqir :had said

We are like the stars of the sky. Whenever a star sets another shines until when you point with your fingers at a shining star and turn your eyebrows towards it, Allah takes your star away from you. Then the progeny of Abdul Muttalib become the same that no one is (distinguished from the other. If your star reappears, then praise your God!(۲۹

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin ((۱۸)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Eessa bin Abdullah bin Muhammad bin Umar bin Ali bin Abu Talib from his father from his grandfather that his father Amirul :Mo'mineen Ali bin Abu Talib (s) had said

The master of this matter (deliverance) will be from my progeny. It is he, about whom it (will be said: Has he died or perished? Or which valley has he followed?(۳۰

Muhammad bin Ali al-Kufi narrated from Younus bin Ya'qoob that al-Mufadhdhal bin ((۱۹)) Umar had said: I asked Abu Abdullah al- Sadiq (s): What will the sign of al-Qaim be? He :said

When the orbit will turn and it will be said: Has he died, perished or which valley has he ?followed

?I said: May I die for you! Then what will happen

(He said: He will appear with the sword.(۳۱

Muhammad bin Hammam narrated from Hameed bin Ziyad al- Kufi from al-Hasan ((۲۰)) bin Muhammad bin Sumaa from Ahmad bin al- Hasan al-Maythami from Zaida bin Qudama that Abdul Kareem had said: Once al-Qaim was mentioned before Abu Abdullah :al-Sadiq (s). He said

p: ۱۴۵

How will that be and yet the orbit has not turned nor has it been said: Has he died, ?perished or which valley has he followed

?I (Abdul Kareem) asked him: What is the turning of the orbit

He said: It is the disagreement of the Shia among themselves.(۳۲) These traditions refer to the conditions of the different groups that are ascribed to Shiism. They have deviated from the real Shia, who believe in the imamate of the twelfth imam Muhammad bin al-.(Hasan bin Ali al-Mahdi (s

The Sunni say when talking about the expected imam: Where is he? How can his disappearance and reappearance be? Until when will he disappear? How long will he live and eighty(۳۳) years have passed

since he has disappeared till now? Some of them say that he is dead. Others deny his being born and deny his existence at all. They scorn those, who believe in him. Some think that the period is too long and that Allah is unable to make His guardian live so long in !concealment and then reappear again

We have seen many people of our time outliving for more than a hundred years. They have been sane and healthy until the last moment of their lives. Then how do thy deny the ability of Allah to make His authority outlive for more than that and to make that as one of His great signs among His people? Have they not read the story of Moses (s) mentioned in the Qur'an? When Moses (s) was born, a great number of women and children were killed in order to prevent the will of Allah from being realized but in spite of all what the Pharaoh had done; Allah had carried out His will. The great sign of Allah was that the Pharaoh, who had killed the great number of women and children in order to perish

the chance of bringing life to the expected prophet, himself had brought Moses up and in his own palace since being a baby until becoming a young man. Such has been the course of Allah that has

(indeed run before, and you shall not find a change in Allah's course.(۳۴

O people of understanding, learn a lesson and you, the Shia, keep to what Allah has guided you to and praise Him for the great favor He has distinguished you with.

OTHER TRADITIONS

((۱)) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham an- Nashiri from Abdullah bin Jibilla from Fudhayl al-Saigh from

Muhammad bin Muslim ath-Thaqafi that Abu Abdullah al-Sadiq (s) had said:

If people miss the imam, they will stay many years unknowing which one he is and then Allah will make him appear to them.(۳۵)

((۲)) Abdullah bin Jibilla narrated from Ali bin al-Harith bin al- Mugheera that his father had said: I asked Abu Abdullah al-Sadiq (s): Will there be a time, in which the Muslims will not know who

their imam is?

He said: It is said so.

I said: what will we do then?

He said: If that occurs, then keep to the previous one until the next one becomes clear to you.(۳۶)

((۳)) Abdullah bin Jibilla narrated from Muhammad bin Mansoor al- Sayqal from his father that Abu Abdullah al-Sadiq (s) had said:

If you spend a day and a night without finding an imam of Muhammads progeny, then still love whom you have loved before, hate whom you have hated before, follow whom you

have followed

p: ۱۴۷

and wait for the deliverance day and night. The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ahmad bin Muhammad from ibn Fadhdhal from al-Hasan bin Ali al-Attar from Ja'far bin Muhammad from Mansoor from (someone from Abu Abdullah al-Sadiq (s).(۳۷

Muhammad bin Hammam narrated from Abdullah bin Ja'far al- Himyari from bin ((۴)) Eessa and al-Husayn bin Dhareef from Hammad bin Eessa that Abdullah bin Sinan had said: My father and I went to

:Abu Abdullah al-Sadiq (s). He said

What will you do if you become in a time that you do not find an imam of guidance nor any banner and then no one will be saved from that confusion except one, who will pray Allah with the prayer

?of drowner

?My father said: By Allah, this is a great calamity. May I die for you! What will we do then

He said: If that occurs-and you will not attain it-then keep to that you have had until the (matter becomes clear.(۳۸

Muhammad bin Eessa and al-Hasan bin Ddhareef narrated that al-Harith bin al- ((۵)) Mugheera an-Nasri had said: I said to Abu Abdullah al-Sadiq (s): We have tradition saying ?that the imam will be missed in some period of time. What will we do then

He said: Keep to the previous one that you have kept to until the matter becomes clear. ((۳۹

Muhammad bin Hammam narrated from some narrators that Abban bin Taghlub had ((۶)) said: Abu Abdullah al-Sadiq (s) said: A time will come to people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to .them

p: ۱۴۸

?I said: What do we do during that time

(He said: Keep to what you have kept to until Allah makes your star shine to you.(۴۰

:Abban bin Taghlub narrated that Abu Abdullah al-Sadiq (s) had said ((۷))

What will you do if a time comes to you between the two mosques,(۴۱) at which knowledge will be bound as a snake bound in its hole and the Shia will disagree among ?themselves, will call each other as liars and will spit at the face of each other

?Abban said: What goodness will be in that

He said: All the goodness will be in that. He said it three times

and he meant that deliverance would be near. The same was narrated by Muhammad bin Ya'qoob al-Kulayni from some of his companions from Ahmad bin Muhammad from al-Hasan bin Ali al-Washsha from Ali bin al-Husayn from Abban bin Taghlub from Abu (Abdullah al-Sadiq (s).(۴۲

Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi ((۸)) from Abdullah bin Hammad al-Ansari from Abban bin Taghlub that Abu Abdullah al-Sadiq :(s) had said

O Abban, a period of time will come to people, at which knowledge will be bound between the two mosques as a snake bound in its hole. As they are in such a condition, their star .will shine to them

?Abban said: May I die for you! What will we do and what will happen then

(He said: Keep to what you have kept to until Allah brings the master (of the matter).(۴۳

p: ۱۴۹

These traditions confirm the truth of the disappearance (of Imam al-Mahdi) and of the limitation of knowledge, which refers to the authority. Throughout these traditions, the infallible imams have

ordered the Shia to keep on what they have believed in and to wait for that they have been promised of. They are excused when not seeing their authority and imam during the period of the disappearance.

The ignorant, who are not aware of what the infallible imams have said through their traditions about the disappearance of al-Qaim (s), ask to be led to the person and the place of al-Qaim (s). They

ask to see him with their eyes and they deny his disappearance because they are far away from knowledge and jurisprudence. They deny the sayings of the infallible imams whereas they have been

ordered to obey Allah, His messenger and His guardians and have been warned of disobeying them. Allah has said:

Therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.(۴۴)

O you who believe! obey Allah and obey the Messenger and those in authority from among you.(۴۵)

And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.(۴۶)

In the fourth tradition it was said that you do not find an imam of guidance nor any banner. This referred to what had really happened and confirmed the matter of the deputies, who had been

p: ۱۵۰

between the imam and his Shia but their job stopped after some time. The deputy between the imam, during his disappearance, and the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected imam would reappear. Also the confusion that the infallible imams had told of occurred. The second disappearance of al-Qaim (s) also took place. It will be discussed in a next chapter.

OTHER TRADITIONS

((۱)) Muhammad bin Hammam narrated from some of his companions from Ahmad bin Muhammad bin Khalid from his father from someone from al-Mufadhdhal bin Umar that Abu Abdullah al-Sadiq (s) had said:

This group (the Shia) will be closer to Allah and Allah will be more pleasant with them when they miss the authority of Allah by being hidden from them whereas they are certain that the authority of Allah and His promise will not be annulled. Then you are to wait for the deliverance day and night. The bitterest wrath of Allah upon His enemies will be when they miss the authority of Allah forever.

Allah knows that the true believers will not doubt; otherwise He will never hide His authority for a while. That will not be except with the evil people.(۴۷)

((۲)) Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim from his father from Muhammad bin Khalid from someone from al-Mufadhdhal bin Umar, also narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Abdullah bin Muhammad bin Eessa from his father from some of his companions from al-Mufadhdhal bin Umar that Abu Abdullah al-Sadiq (s) had said:

p: ۱۵۱

People will be closer to Allah and He will be more pleasant with them when they miss His authority and he (the authority) does not appear to them nor they know his place although they know that the authority of Allah will never be annulled. Then you wait for the deliverance day and night because the bitterest wrath of Allah will be upon His enemies when they miss His authority forever. Allah has known that His true believers will never doubt; otherwise He will never hide His authority from them for a while. That will (not be except with the evilest people.(۴۸

Imam Abu Abdullah al-Sadiq (s) has praised his followers by saying that Allah will be more pleasant with them when they will miss the authority by being hidden from them and in spite of that they know

well that the authority of Allah will never be annulled. He has described his followers by saying that they will never doubt because if Allah knows that they will doubt, He will never .hide His authority from them for a while

Praise be to Allah, Who has made us from among those, who do not doubt, suspect or !deviate from the straight way into the way leading to blindness and perishment

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, ((۳)) Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn and Muhammad bin Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Hisham bin Salim al-Jawaleeqi :that Yazeed al-Kinasi had heard Abu Ja'far al-Baqir (s) saying

p: ۱۵۲

The master of this matter (al-Qaim) has a likeness to Prophet Joseph and his mother is a (black bondmaid.(۴۹) Allah will make him succeed within a night.(۵۰

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Husayn ((۴)) from Ahmad bin Hilal from Abdurrahman bin Abu Najran from Fudhala bin Ayyoob that Sadeer al-Sayrafi had

:said: I heard Abu Abdullah al-Sadiq (s) saying

.(The master of this matter has a likeness to Prophet Joseph (s

!I said: As if you want to tell us about a disappearance or confusion

He said: Why do this damned people, who are like the pigs, deny this matter (the disappearance of imam al-Mahdi)? The brothers of Prophet Joseph (s) were skilled, .intelligent and sons of prophets

When they came to him, they talked and dealt with him and although they were his brothers they could not know him until he himself told them that he was their brother .Joseph

Then why do this umma deny that Allah may want to hide His authority from people for a certain time? Prophet Joseph (s) was the king of Egypt and there was between him and his father a distance of eighteen days-travel. If he wanted to inform his father of his place, he could do that. By Allah, Jacob (s) and his sons, after having heard the news of Joseph, traveled from their village to Egypt within nine days. So why do this umma deny (?that Allah may do for his authority (al-Mahdi) as He has done for Prophet Joseph (s

p: ۱۵۳

Perhaps the master of this matter (al-Qa'im), who has been wronged and whose right has been denied, goes and comes among people frequently, walks in their markets and sits on their mats but

they do not know him until the will of Allah permits him to introduce himself to them as Allah has permitted Prophet Joseph (s) to introduce himself to his brothers by saying: ((They said: Are you indeed Yousuf? He said: I am Yousuf).(۵١

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from Muhammad bin al-Husayn from ibn Abu Najran from Fudhala bin Ayyoob (from Sadeer al-Sayrafi from Abu Abdullah al-Sadiq (s).(۵٢

Ali bin Ahmad narrated from Obaydillah bin Musa from Abdullah bin Jibilla from al- ((۵)) :Hasan bin Abu Hamza that Abu Baseer had said: I heard Abu Ja'far al-Baqir (s) saying

The master of this matter has aspects like those that four of the prophets have had; an aspect of Moses, one of Jesus Christ, one of Joseph and one of Muhammad (peace be .(upon them

(?I said: Which aspect of Moses (s

.He said: Afraid and lying in wait

(?I said: Which one of Jesus Christ (s

He said: It will be said about him (Imam al-Mahdi) as that has been said about Jesus .(Christ (s

?I said: Which of Joseph

.He said: Prison and disappearance

(?I said: Which of Muhammad (s

He said: If he (Imam al-Mahdi) appears, he will imitate his grandfather Muhammad (s) but he will unsheathe his sword for eight months, during which there will be commotion, until Allah

p: ۱۵۴

.becomes pleased

?I said: How will it be known that Allah becomes pleased

He said: Allah will put mercy into his (the imams) heart.(۵۳) Look, O you people of understanding, attentively at these sayings of Imam al-Baqir (s) and Imam al-Sadiq (s) concerning the disappearance of Imam al-Mahdi and the aspects of the prophets he has and that Allah will make him succeed and prevail within a night. Definitely he will remove all the heresies created by the heretics, whom Allah has not let taste the sweetness of faith and knowledge. Then the little group, whom Allah has favored with

faith and belief in the imamate and let not deviate as much many groups have deviated and followed the Satan wherever he goes; left or right, is to thank and praise Allah for this great blessing in not

being among those, whom the Satan has made hate faith and truth and like deviation. Let this little group be so grateful to Allah for making them obey His guardians, whom He has ordered to be

:obeyed. Allah says when talking about Iblis

He (Iblis) said: Then by Thy Might I will surely make them live an evil life, all except Thy (servants from among them, the purified ones.(۵۴

(And most certainly I will lead them astray and excite in them vain desires.(۵۵

(I will certainly lie in wait for them in Thy straight path.(۵۶

:Imam Ali says (s) in one of his speeches

I am the firm rope of Allah. I am the straight path. I am the authority of Allah over His (people after His messenger Muhammad (s

:Then Allah says when talking about Iblis

And certainly the Satan found true his conjecture concerning them, so they follow him, except a party of the believers.(۵۷) Be awake from the doze of advertence and fancy. Do not let what the infallible imams (s) have said go in vain! Care for it with attentive hearts and reflecting minds! Be guided that Allah may keep the Satan away from you in order not :to be among his (Satans) submissive followers where Allah says

Surely, as regards My servants, you have no authority over them except those who follow (you of the deviators.(۵۸

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad ((۶)) bin Ya'qoob from Yahya bin Yala that Zurara had said: I heard Abu Abdullah al-Sadiq (s) :saying

.Al-Qaim (s) will disappear before his rising

?I asked: Why

He said: He fears (people) although he is the expected one. O Zurara, his birth is suspected. Some say that his father has died without leaving offspring, some say that he has disappeared and others say that he has born some years before his fathers death. He is the expected imam but Allah will try the hearts of the Shia and then might those have .doubted, who follow falsehood

?I said: May I die for you! If I live until that time, what shall I do then

He said: O Zurarra, when you live until then, pray with this prayer: (O Allah, let me know You because if You do not let me know You, I can never know Your prophet. O Allah, let me know Your prophet because if You do not let me know Your prophet, I can never know Your authority. O Allah, let me know Your authority because if You do not let me .know Your authority, I shall deviate from my religion

p: ۱۵۶

.Then he said: O Zurara, a young boy will be killed in Medina then

?I said: Is he not the one, who will be killed by the army of al- Sufyani

He said: No, but he will be killed by the army of bani (۵۹) so and so. This army will enter into Medina and people will not know why the army has come. Then the young boy will be taken and killed unjustly and offensively. When the boy is killed, Allah will not respite them .and then the deliverance will be expected soon

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Ibraheem bin Hashim from al-Hasan bin Musa al-Khashshab from Abdullah bin Musa from Abdullah bin Bukayr from Zurara

.(from Abu Abdullah al-Sadiq (s

Also it was narrated by Muhammad bin Ya'qoob from al-Husayn bin Ahmad from Ahmad bin Hilal from Uthman bin Eessa from Khalid bin Nujayh from Zurara from Abu Abdullah (al-Sadiq (s).(۶۰

Muhammad bin Hammam narrated that Abdullah bin Atta al- Mekki had said: I said to ((۷)) Abu Ja'far al-Baqir (s): Your Shia in Iraq are so many and there is no one like you from .among your family

:Why do you not rise? He said

O Abdullah bin Atta, you have given your ears to the fools. By Allah, I am not your man .((the one, whom you think to be al-Qaim

?I said: Then who is he

He said: See whose birth will be vague to people, it will be him. No one of us, who is .pointed at with fingers or circulated by tongues, unless he will be killed or will die

p: ۱۵۷

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from al-Husayn bin Muhammad and others from Ja'far bin Muhammad from Ali bin al-Abbas bin Aamir from Musa bin Hilal al-Kindi from

(Abdullah bin Atta al-Mekki from Abu Ja'far al-Baqir (s).(۶۱

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin ((۸)) Ahmad al-Qalanisi from Ali bin al-Hasan from al-Abbas bin Aamir from Musa bin Hilal that -Abdullah bin Atta al

:Mekki had said

I came from Wassit (۶۲) to perform the hajj. I visited Abu Ja'far Muhammad bin Ali (al-Baqir) (s). He asked me about the people and the markets there. I said: the people have .looked forward to you. If you rise, a great number of people will follow you

He said: O bin Atta, you have spread your ears to the fools. By Allah, I am not your man. None of us, who is pointed at with fingers or towards whom eyebrows are stretched, unless he is killed or he dies because of anger until Allah will send one, whose birth will be .vague

?I said: And who is he, whose birth will be vague

He said: See who that people do not know whether he is born or not. That will be your (man.(۶۳

Muhammad bin Ya'qoob narrated from some of his companions from Sad bin ((۹)) :(Abdullah that Ayyoob bin Noah had said: I said to Abul Hasan ar-Redha(۶۴) (s

We hope that you are the man of the matter and that Allah may pave the way to you peacefully and without fighting. Homage has been paid to you and money is coined with .your name

p: ۱۵۸

He said: None of us that letters has been sent to, has been pointed at with fingers, has been asked about religious matters and monies (legal religious rights) have been sent to, unless he is killed or he

dies in his bed until Allah will send for this matter a boy from our progeny, whose birth and early life will be unknown but his lineage will be not unknown.(٦٥)

((١٠)) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from Yahya bin Yala from Abu Maryam al-Ansari that Abdullah bin Atta had said: I said to Abu Ja'far al-Baqir (s): Would you tell me about al-Qaim? He said:

By Allah, it is not me and it is not one, whom you stretch your necks towards. It is the one, whose birth will be unknown.

I said: What will he do?

He said: He will do as the Prophet (s) has done. He will annul all heresies that have been established before him and he will establish new principles.(٦٦)

((١١)) Muhammad bin Hammam narrated from Abdullah bin Ja'far al- Himyari from Muhammad bin Eessa from Salih bin Muhammad from Yaman at-Tammar that Abu Abdullah al-Sadiq (s) had said:

The man of this matter will disappear for a period of time, during which one, who still keeps to his religion, is like one, who lathes thorns of al-Qatad (٦٧) with his bare hand. Which of you can grasp at

the thorns of al-Qatad?

Then he pondered for a while and said: The man of this matter will disappear for a time so people are to fear Allah and to keep to their faith.

p: ١٥٩

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad al-Kufi from al-Hasan (bin Muhammad al-Sayrafi from Salih bin Khalid from Yaman at-Tammar.(۶۸

Who is this one, who will disappear, but the expected Imam? Who is this one, whose birth and early life most of people will doubt? Who is this one, whom people will be indifferent to and will not believe

in his rising nor in his existence even? It is he, whom the infallibles imam (s) have mentioned and described his loyal believers during his disappearance as ones, who grasp at the thorns of al-Qatad with bare hands. It is this little sincere group that is distinguished from the great masses of people, whose fancies have taken them too far away and whose hearts have become too narrow to bear the truth and its bitterness. They find themselves unable to believe in the existence of the Imam while his person is absent and his disappearance has lasted long. Only the little group has believed and kept on believing in the expected Imam (s) following, by that, the saying of Amirul Mo'mineen :((s

!Do not feel desolate in the way of guidance when its followers are very few

Al-QAIM DISAPPEARS TWICE

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- ((۱)) Taymali from Umar bin Uthman from al-Hasan bin Mahboob from Iss~haq bin Ammar al-Sayrafi that Abu Abdullah

:Ja'far bin Muhammad al-Sadiq (s) had said

Al-Qaim disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows (his place except the guardians of his religion.(۶۹

p: ۱۶۰

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Muhammad bin ((٢)) al-Husayn from al-Hasan bin Mahboob from Iss~haq bin Ammar that Abu Abdullah al-Sadiq (s) had said:

Al-Qa'im disappears twice; one is a short disappearance and the other is long. In the first disappearance some of his close Shia knows his place and in the other one no one knows his place except his guardians of his religion.(٧٠)

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Abdurrahman ((٣)) bin Abu Najran from Ali bin Mahziyar from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that

Abu Jafar al-Baqir (s) had said:

The man of this matter disappears twice. Also he had said: Al-Qa'im will rise and he has never paid any homage to anyone on the earth.(٧١)

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin ((۴)) Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that Abu Abdullah al-Sadiq (s)

had said:

Al-Qa'im will rise and he has never paid any homage to anyone nor has he had a covenant or a bond with anyone.(٧٢)

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۵)) Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ibraheem bin al-Mustaneer from al-

Mufadhdhal bin Umar al-Jufi that Abu Abdullah al-Sadiq (s) had said:

The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will

still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs.(۷۳) If there is no any other tradition narrated about the .disappearance except this one, it will be sufficient for whoever ponders on it

Abdullah bin Jibilla narrated from Salama bin Janah that Hazim bin Habeeb had said: I ((۶)) came to Abu Abdullah al-Sadiq (s) and said to him: My parents died without performing the hajj. Allah has

?granted to me good livelihood. May I offer the hajj on behalf of them

.He said: Yes, you may because that will benefit them

Then he said to me: O Hazim, the man of this matter disappears twice and he reappears after the second disappearance. Do not believe whoever comes to you saying that he (al-.Qa'im) has died

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from Abu :(Haneefa al-Sayiq that Hazim bin Habeeb had said: I said to Abu Abdullah al-Sadiq (s

My father, who was a foreigner man, died and I wanted to offer the hajj and give ?charities in favor of him. What do you say about it

He said to me: Do that because he will be rewarded by it. Then he said: O Hazim, the man of this matter will disappear twice. He mentioned the rest of the tradition as the one (above.(۷۴

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((۷)) Mufadhdhal bin Ibraheem bin Qayss, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Husayn al-Qatawani all from al-Hasan bin Mahboob from Ibraheem bin Ziyad al-Khariqi that Abu Baseer had said: I said to Abu Abdullah al-Sadiq (s) that Abu Ja'far al-Baqir

:s) often said)

.Al-Qa'im of Muhammads progeny will disappear twice; one will be longer than the other

He said: Yes, but that will not be until the army of the tribe of so and so disagrees, life becomes so difficult, al-Sufyani rises, distresses and calamities increase and death and killing spread among people until they resort to the sanctum of Allah (the Kaaba) and the (sanctum of the Prophet (s) (the Prophets mosque).(۷۵

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from ((۸)) Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr from al-Ala bin Razeen from Muhammad bin Muslim ath-Thaqafi that Abu Ja'far al-Baqir (s) had :said

Al-Qa'im disappears twice. In one of them it will be said: He has perished or it is unknown (which valley he has followed.(۷۶

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin ((۹)) Idreess from al-Hasan bin Ali al-Kufi from Ali bin Hassaan from Abdurrahman bin Katheer that al-Mufadhdhal bin

:Umar had said: I heard Abu Abdullah al-Sadiq (s) saying

The man of this matter disappears twice. After one of his disappearances, he comes back to his family and in the other one it is said that he has perished or (it is unknown that) .which valley he has followed

?I said: If that takes place, then what will we do

He said: If someone pretends that (he is al-Qa'im), you are to ask him about the great (matters, which no one will answer except him (al-Qa'im).(۷۷

p: ۱۶۳

These traditions mention that al-Qa'im (s) disappears twice. Allah has confirmed the sayings of the infallible imams (s).

The first disappearance was the one, during which the deputies between Imam al-Mahdi (s) and the people were apparent in persons and positions. By them the obscure matters of knowledge and vague judgments were cleared. The answers to all questions and problems, which were asked about, were given by these deputies. This was the short disappearance, whose period had elapsed.

In the second disappearance there were no deputies or mediators. It was the will of Allah to try His people and to sift them after letting confusion spread among them. Allah said:

On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen.(۷۸)

The second disappearance has taken place. We pray Allah to make us from among those, who keep to the truth and not among those, who slip away after the sifting of seditions. It is this that has been

meant by two disappearances or disappears twice.

((۱۰)) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ahmad bin al-Harith from al-Mufadhdhal

bin Umar that Abu Abdullah al-Sadiq (s) had said:

The man of this matter will recite in one of his (two) disappearances, So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers.(۷۹) (۸۰)

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- ((١١)) Hasan bin Muhammad bin Sumaa from Ahmad bin al-Harith al-Anmati from al-Mufadhdhal bin Umar that Abu

:Abdullah al-Sadiq (s) had said

When al-Qa'im (s) rises, he will recite this Quranic verse, So I fled from you when I feared (you.(٨١

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((١٢)) Rabah from Ahmad bin Ali al-Himyari from al- Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khathami from

Ahmad bin al-Harith from Abu Abdullah al-Sadiq (s) that Abu Ja'far Muhammad bin Ali al-:Baqir (s) had said

When al-Qa'im (s) rises, he will recite, So I fled from you when I feared you, then my Lord (granted me wisdom and made me of the messengers.(٨٢

These traditions confirm the traditions saying: he has an aspect of Prophet Moseshe is .afraid and lying in wait

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- ((١٣)) Hasan bin Muhammad al-Sayrafi from Yahya bin al-Muthanna al-Attar from Abdullah bin Bukayr from Obayd bin

:Zurara that Abu Abdullah al-Sadiq (s) had said

People will miss an imam. He attends the seasons (of hajj). He sees the people but they do (not see him.(٨٣

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ja'far bin ((١۴)) Muhammad from Iss~haq bin Muhammad from Yahya bin al-Muthanna from Abdullah :bin Bukayr that Obayd bin Zurara had heard Abu Abdullah al-Sadiq (s) saying

People will miss their imam. He attends the seasons of hajj. He sees the people but they (do not see him.(٨۴

p: ۱۶۵

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from ((۱۵)) Ahmad bin Ali al-Himyari from al- Hasan from Abdul Kareem bin Amr from ibn Bukayr and :Yahya bin al-Muthanna that Zurara had heard Abu Abdullah al-Sadiq (s) saying

Al-Qa'im (s) disappears twice. He comes back after one of them but in the second disappearance, no one knows where he is. He attends the seasons of hajj. He sees the (people but they do not see him.(۸۵

Muhammad bin Ya'qoob al-Kulayni narrated from al-Husayn bin Muhammad from ((۱۶)) Ja'far bin Muhammad from al-Qassim bin Issmaeel from Yahya bin al-Muthanna from Abdullah bin Bukayr

:from Obayd bin Zurara that Abu Abdullah al-Sadiq (s) had said

Al-Qa'im (s) disappears twice. During one of his disappearances, he attends the seasons (of hajj. He sees the people but they do not see him.(۸۶

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۱۷)) from Musa bin al-Qassim from Moawiya al- Bajali that Ali bin Ja'far had asked his brother -Musa bin Ja'far al

:Kadhim (۸۷) (s) about the interpretation of the Quranic verse, Say

Have you considered if your water should go down, who is it then that will bring you :flowing water. (۸۸) Imam al-Kadhim (s) said

?It means: if you lose your imam, then who will bring you another imam

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Ali bin Muhammad from Sahl bin Ziyad al-Aadami from Musa bin al-Qassim bin Moawiya al-Bajali from Ali bin Ja'far from his brother

p: ۱۶۶

(Musa bin Ja'far al-Kadhim (s).(۸۹

Ali bin Ahmad al-Bandaneeji narrated from Abdullah bin Musa al-Alawi al-Abbasi ((۱۸)) from Muhammad bin Ahmad al-Qalanisi from Ayyoob bin Noah from Safwan bin Yahya :from Abdullah bin Bukayr that Zurara had said: I heard Abu Ja'far al-Baqir (s) saying

.Al-Qa'im (s) disappears and his kin (companions) deny him

?I said: Why is that

He said: He fears. And he pointed with his hand at his abdomen showing that he fears to (be killed.(۹۰

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ahmad bin al-Hasan ((۱۹)) from his father from ibn Abu Bukayr from Zurara that Abdul Melik bin Ayun had said: I -heard Abu Ja'far al

:Baqir (s) saying

.Al-Qa'im (s) disappears before his rising

?I asked: Why

(He said: He fears and he pointed with his hand at his abdomen. He meant killing.(۹۱

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۲۰)) al-Abbas bin Aamir bin Rabah from ibn Bukayr that Zurara had said: I heard Abu Ja'far al-:Baqir (s) saying

.Al-Qa'im disappears before his rising

?I asked: Why

(He said: He fears and he pointed with his hand at his abdomen. He meant killing.(۹۲

Ahmad bin Muhammad bin Sa'eed narrated from Abu Muhammad Abdullah bin ((۲۱)) Ahmad bin al-Mustawrid al-Ashjaiy from Muhammad bin Obaydillah Abu Ja'far al-Halabi from Abdullah bin Bukayr that Zurara had said: I heard Abu Abdullah Ja'far al-Sadiq (s)

:saying

.Al-Qa'im disappears before his rising

?I asked: Why

.He said: He fears and he pointed with his hand at his abdomen

p: ۱۶۷

He meant killing. The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya from Ja'far bin Muhammad from al-Hasan bin Moawiya from Abdullah bin Jibilla from Abdullah bin Bukayr from Zurara from Abu Abdullah al-Sadiq ((s).(۹۳

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۲۲)) Ahmad bin Maytham from Obaydillah bin Musa from Abdul Ala bin Hussayn ath-Thalabi :that his father had said

Once I met Abu Ja'far Muhammad bin Ali (al-Baqir) (s) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. .Please promise me and tell me when deliverance will be

He said: The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncles name and whose name will .be like a prophets name, will the man of the banners

?I said: Would you please repeat that to me

(He asked for a piece of leather or a tablet and wrote that down to me.(۹۴

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya ((۲۳)) bin Shayban from Younus bin Kulayb from Moawiya bin Hisham from Sabah from Salim al-Ashall that Hussayn

at-Taghlubi (۹۵) had said: Once I met Abu Ja'far Muhammad bin Ali (al- Baqir) (s) in a season of hajj or a minor hajj. I said to him: I became so old and weak and I do not know whether I meet you again or not. Please promise me and tell me when deliverance will be. :He said

The homeless, fugitive and alone man, who will be separated from his family, who will lose his father, who will be surnamed with his uncles name and whose name will be like a prophets name, will be

the man of the banners. When he finished his talk, he looked at me and said: Did you memorize it or shall I write it down to you? I said: If you like! He asked for a piece of leather or a tablet. He wrote down what he said to me and gave me the book. Salim said:

Hussayn showed us the book. He read what there was in it before us and then said: This is the book of Abu Ja'far (al-Baqir) (s).(۹۶)

((۲۴)) Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad bin Ya'qoob from al-Hasan bin Hammad at-Taiy from Abul Jarood that Abu Ja'far Muhammad bin Ali al-Baqir

(s) had said:

The man of this matter is the homeless, fugitive man, who loses his father, who is surnamed with his uncles name, who is separated from his family and whose name is like a prophets name.(۹۷)

((۲۵)) Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from al-Hasan bin Muhammad al-Hadhrami and also it was narrated by Younus bin Ya'qoob from Salim al-Mekki from Abut-Tufayl Aamir bin Wathila that Abu Ja'far bin Muhammad al-Sadiq (s) had said:

The one, whom you want and expect, will rise (and set out) from Mecca. He will not rise until he sees what pleases him even if he is obliged to eat the leaves of the trees.(۹۸)

p: ۱۶۹

Is there another way clearer than the way, with which the infallible imams (s) have declared and explained the matter of the disappearance to their Shia? Will one doubt the ?disappearance and the reappearance of al-Qa'im (s) after all these clear traditions

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۲۶)) from Ahmad bin Ali al-Qayssi from Abul Haytham al-Maythami that Abu Abdullah al-Sadiq :(s) had said

If three names (of the infallible imams); Muhammad, Ali and al-Hasan succeed, then the (fourth will be al-Qa'im.(۹۹

Muhammad bin Hammam narrated from Abdullah bin Ja'far al- Himyari from ((۲۷)) Muhammad bin Eessa bin Obayd that Muhammad bin Abu Ya'qoob al-Balkhi had heard :Abul Hasan ar-Redha (s) saying

You are going to be tried with a great test. You are going to be tried with the fetus while still in its mothers womb and with the suckling(۱۰۰) until it is said: he has disappeared and he has died. They

say: There is no Imam. The Prophet (s) has disappeared and disappeared and I am going (to die as well.(۱۰۱

Muhammad bin Hammam narrated from Ahmad bin Mabindath and Abdullah bin ((۲۸)) Ja'far al-Himari from Ahmad bin Hilal that al-Hasan bin Mahboob al-Zarrad had said: :Imam ar-Redha (s) said

O Hasan, There will be a dark sedition, in which close friends and near relatives will perish. That will occur when the Shia miss the fourth descendant of mine. The people of the earth and the inhabitants of the Heaven will be sad for missing him. Many faithful men and .faithful women will be regretful, confused and sorrowful because of missing him

p: ۱۷۰

He pondered for a while and then he raised his head and said: He is the namesake of my grandfather (Prophet Muhammad). He looks like me and looks like Prophet Moses (s). Upon him there are rays

of light emitting from the light of the Divine holiness. As if I see that people despair of him so much but they will be called with a call heard by the all whether far or near they are. He .will be as mercy upon the believers and as torment upon the unbelievers

?I said: May my father and mother die for you! What will that call be

He said: There will be three sayings in the month of Rajab; the first is Now surely the curse of Allah is on the unjust, (۱۰۲) the second is The threatened Hour is nigh, O believers! and the third is that

people will see a protruding hand with the disk of the sun calling: Allah has sent so-and-so to destroy the unjust. Then deliverance comes to the believers and Allah relieves their (hearts and takes distresses away from them.(۱۰۳

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۲۹)) Muhammad bin Ahmad al-Madeeni from Ali bin Asbat from Muhammad bin Sinan that Dawood bin Katheer ar-Riqqi

:(had said: I said to Abu Abdullah al-Sadiq (s

May I die for you! Deliverance has not come. Our hearts are depressed and we are about .to die of sadness

He said: Deliverance comes when people become desperate and distressed to the full and then a caller will call out from the Heaven with the name of al-Qa'im and the name of .his father

?I said: May I die for you! What is his name

He said: His name is like the name of one of the prophets and his fathers name is like the name of one of the guardians.(۱۰۴)

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Ali at-Taymali ((۳۰)) from Muhammad bin Issmaeel bin Buzay and also it was narrated from some ones from Mansoor bin Younus bin

:Bazraj from Issmaeel bin Jabir that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said

The man of this matter will disappear in one of these mountain passes-he pointed with his hand towards Thi Tuwa. (۱۰۵) Before his rising, the guardian, who has been with him, comes to meet some

?of his companions. He asks them: How many persons are you

.They say: We are about forty men

?He says: What will you do if you see your man

.They say: By Allah, if he wants us to move the mountains for him, we will do

!Then he says to them: Choose ten of your chiefs or the best of you

They do and he sets out with them to meet their man. He promises to meet them in the next night.

Then Abu Ja'far al-Baqir (s) added: By Allah, as if I see him leaning against the Rock (of the Kaaba) and saying: O people, whoever argues with me about Allah, I am worthier of Allah than all of the people. O people, whoever argues with me about Adam, I am worthier of Adam than all the people. Whoever argues with me about Noah, I am worthier of Noah. Whoever argues with me about Abraham, I am worthier of Abraham. Whoever argues with me about Moses, I am worthier of Moses. Whoever argues with me about Jesus Christ, I am worthier of Jesus Christ. O people, whoever argues with me about Muhammad, I am worthier of Muhammad. Whoever argues with me about the Book of Allah, I am worthier of the Book of Allah. Then he comes to the temple (of Abraham) and

offers two rakal-prayer before it. By Allah, he is the distressed one, about whom Allah has said, Or, Who answers

p: ۱۷۲

the distressed one when he calls upon Him and removes the evil, and He will make you (successors in the earth?(۱۰۶) This verse has been revealed about him and for him.(۱۰۷

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- ((۳۱)) Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-(Baqir (s

:had said

People are still (confused and distressed) expecting until Allah sends for this matter (deliverance) one that people have not known whether he has been created yet or not. ((۱۰۸

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۳۲)) Muhammad bin al-Husayn bin Abul Khattab, and Abdullah bin Ja'far al-Himyari narrated from Ahmad bin Muhammad bin Eessa all from Muhammad bin Sinan from Abul Jarood :that Abu Ja'far al-Baqir (s) had said

You stretch your heads towards any one of us and say: It is he (our man). And Allah makes them (the imams) die one after the other until He sends for this matter one, whom you do not know whether

(he is born or not or whether he is created yet or not.(۱۰۹

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Ahmad al- ((۳۳)) Qalanisi from Muhammad bin Ali from Muhammad bin Sinan from Abul Jarood that Abu (Ja'far al-Baqir (s

:had said

Whenever you turn your eyes toward a man and say that it is he (the man of this matter), he goes to the better world until Allah sends one, whom you do not know whether he has been created yet

p: ۱۷۳

(or not.(١١٠

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((٣۴)) Hassaan ar-Razi from Muhammad bin Ali from Muhammad bin Sinan from someone that :Abu Ja'far al-Baqir (s) had said

You still expect (deliverance) until Allah sends for this matter one, whom you do not know whether he is created or not.(١١١) These traditions are clear in referring to the twelfth imam (al-Mahdi) because there has not been any disagreement about the birth of any one of the other eleven imams or about their existence or inexistence besides that none of people has said that any of these eleven imams has disappeared or that seditions have occurred in religion during their periods or confusion has spread among people about the .(condition of those imams except this imam (al-Qa'im

Imam Abu Abdullah al-Sadiq (s) has declared that when saying: If three names (of the .imams); Muhammad, Ali and al-Hasan succeed, the fourth (imam) will be al-Qa'im

The will of Allah has determined to make this imam disappear in order to try the people during this disappearance of the authority of Allah and to sift the pure ones, who submit to Allah by believing

in His authority even if the authority is not among them and who believe that Allah will .never leave the world without an authority even if the person of that authority is absent

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((٣۵)) :Abbad bin Ya'qoob from Yahya bin Salim that Abu Ja'far al-Baqir (s) had said

p: ١٧۴

The man of this matter is the youngest and obscurest one of us. Yahya asked him: When ?will that (deliverance) be

He said: When delegations go to pay homage to a young boy and every fort (powerful (chief) raises a flag (becomes independent) then you expect deliverance.(۱۱۲

No one of the infallible imams has become imam while he is yet too young except this imam (al-Mahdi), whom Allah has granted the imamate and wisdom while he is yet a child as Jesus Christ and

Yahya bin Zachariah, whom Allah has granted the Book, prophethood, knowledge and wisdom while yet children. The evidence for that is the saying of Abu Abdullah al-Sadiq (s) He (al-Qa'im) has aspects of four prophets). One of them is Jesus the son of Marry (s), .who has been granted wisdom, knowledge and prophethood while yet a child

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۳۶)) that Umayya bin Ali al-Qayssi had said: I said to Abu Ja'far Muhammad bin Ali al-Jawad (۱۱۳) (s): Who

?is the successor after you

He said: My son Ali and Alis two sons. He pondered for a while and then raised his head :and said

.Confusion will occur then

I said: If that occurs, where will we go then? He kept silent and then said: Nowhere! He .repeated it three times. I repeated my question

.He said: To Medina

?I said: Which Medina

He said: This Medina. Is there another one than ours? The same was narrated by Ali bin Ahmad from Obaydillah bin Musa from Ahmad bin al-Husayn from Ahmad bin Hilal from (Umayya bin Ali al-Qayssi.(۱۱۴

p: ۱۷۵

Muhammad bin Hammam narrated from Abu Abdullah Muhammad bin Issam from ((۳۷)) Abu Sa'eed Sahl bin Ziyad al-Aadami from Abdul Adheem bin Abdullah al-Hasani that Abu :Ja'far Muhammad bin Ali al-Jawad (s) had said

When my son Ali dies another lamp will shine after him and then disappearance will be there. Woe unto the doubter and blessed is he, the stranger and the fleer with his religion. After that there will

be terrible events that make the young old and make mountains move from their places. ((۱۱۵

Which confusion is greater than this one, which has made masses of people deviate from the straight path because of doubting, weak faith and impatience before sufferings? Only ,the sincere believers

and how few they are, has succeeded in this test and has kept to the path of Muhammad .((s) and the progeny of Muhammad (s

Muhammad bin Ya'qoob al-Kulayni narrated from Muhammad bin Yahya from ((۳۸)) Ahmad bin Idreess from Muhammad bin Ahmad from Ja'far bin al-Qassim from Muhammad bin al-Waleed al- Khazzaz from al-Waleed bin Aqaba from al-Harith bin :Ziyad that Shuayb bin Abu Hamza had said

?Once I came to Abu Abdullah al-Sadiq (s) and said to him: Are you the man of this matter

.He said: No

?I said: Is he your son

.He said: No

?I said: Is he your grandson

.He said: No

?I said: Is he your grandsons son

.He said: No

?I said: Who is he then

He said: It is he, who will fill the world with justice after it has been filled with injustice and oppression. He will come after a cessation of imams as Prophet Muhammad (s) has been (sent after a cessation of prophets.(۱۱۶

p: ۱۷۶

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from some of his ((۳۹))
:companions from Ayyoob bin Noah that Abul Hasan ar- Redha (s) had said

If your knowledge has been removed from among you, then expect deliverance to come
(soon.(۱۱۷

Muhammad bin Ya'qoob narrated from Abu Ali al-Ashari from Muhammad bin ((۴۰))
Hassaan from Muhammad bin Ali from Abdullah bin al-Qassim from al-Mufadhdhal bin
Umar that Abu Abdullah al-Sadiq (s) had been asked about this Quranic verse, For when
:the trumpet is sounded, (۱۱۸)and he had said

From among us there will be a hidden imam. When Allah wants him to rise, He will prick
(him in the heart and he will appear to execute the order of Allah. (۱۱۹

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۴۱))
Muhammad from al-Hasan bin Ali al-Washsha from Ali bin Abu Hamza from Abu Baseer
-that Abu Abdullah al

:Sadiq (s) had said

The man of this matter must disappear and he is to be in isolation during his
(disappearance. How good abode Tayba(۱۲۰) is! No loneliness is among thirty!(۱۲۱

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۴۲))
Muhammad from Ali bin al-Hakam from Abu Ayyoob al-Khazzaz from Muhammad bin
Muslim that Abu Abdullah

:al-Sadiq (s) had said

.If you are informed that your man has disappeared, do not deny that

The same was narrated by Muhammad bin Ya'qoob from Ali bin Ibraheem bin Hashim
from Muhammad bin Abu Omayr from Abu\ Ayyoob al-Khazzaz from Muhammad bin
(Muslim.(۱۲۲

p: ۱۷۷

Ali bin al-Husayn al-Massoodi narrated from Muhammad bin Yahya al-Attar from ((۴۳)) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu Abdullah al-Sadiq (s) :had said

When al-Qa'im (s) rises, people will deny him because he will come back to them as a young man. No one will remain believing in him except those, with whom Allah has made a .covenant since the first creation

:In another tradition he had said

It is a great affliction that when their man (al-Qa'im) appears to them young while they (think that he is an old man.(۱۲۳

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Umar ((۴۴)) bin Tarkhan from Muhammad bin Issma'eel from Ali bin Umar bin Ali bin al-Husayn (s) that Abu Abdullah Ja'far

:bin Muhammad al-Sadiq (s) had said

Al-Qa'im is one of my descendants. His old is like Abrahams old; one hundred and twenty years. He is recognized and then he disappears for a period of time and then he reappears as a young man of thirty-two years old. Some groups of people deviate from him. He fills the world with justice after it has been filled with injustice and (oppression.(۱۲۴

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۴۵)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Hashim from Hammad bin Eessa from Ibraheem bin Umar al-Yamani that Abu Abdullah al-Sadiq (s) :had said

(Al-Qa'im will rise and he has not paid homage to anyone at all.(۱۲۵

p: ۱۷۸

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Ahmad bin ((۴٧)) Muhammad from al-Husayn bin Sa'eed from ibn Abu Omayr from Hisham bin Salim that (Abu Abdullah al-Sadiq (s

:had said

Al-Qa'im will rise and he has not paid homage to any one nor has he had a bond or a (covenant with anyone at all.(١٢۶

IMAM ALI CONFIRMS THE DISAPPEARANCE

There are some traditions narrated from Imam Ali (s) confirming the occurrence of the disappearance of Imam al-Mahdi (s). The traditions talk about confusion and seditions (that occur during the absence of al-Qa'im) that no one will be saved from except those, .who will be patient before sufferings and distresses

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((١)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan from Abul Jarood from Muzahim al- Abdi from Akrima bin Sasaa that his father had said: Ali (s) often :said

The Shia come to a day that they become like the goats. The lion does not know which of them to catch. They will have no honor nor will they have a supporter to depend upon in (their affairs.(١٢٧

Ali bin al-Husayn narrated from Muhammad bin Sinan from Abul Jarood from Abu ((٢)) :Badr from Olaym that Salman al-Farisi had said

The believers come to a day that they become like the goats. The lion does not know which of them to catch. They will be with no honor nor will they have an assistant, to .whom they refer their affairs

p: ١٧٩

Abul Jarood narrated that Abdullah (bin Aqaba) al-Shair (the poet) had said: I heard Ali ((۳)) :(s) saying

O people of Shia, as if I see you wandering about like the camels looking for a pasture but (without finding any.(۱۲۸

Bin Sinan narrated from Yahya bin al-Muthanna al-Attar, also it was narrated by al- ((۴)) :Hakam that Abu Ja'far al-Baqir (s) had said

How about you if you go and you do not find anyone (to resort to) and you come back and (you do not find anyone?(۱۲۹

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from ((۵)) Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan that Abul Jarood :had heard Abu Ja'far al- Baqir (s) saying

You still wait until you become like frightened goats that the butcher does not care on which of he puts his hand. You will be of no honor and no supporter, to whom you refer your affairs.(۱۳۰) Have these traditions referred save to the disappearance of the imam of deliverance, who is the honor, with which the Shia are honored, and to the disappearance of the means (the deputies) between him and his Shia? Are the deputies not the supporters, whom the Shia refer their affairs to during the disappearance of their imam ?(s) to be delivered to the imam

By losing the imam and the means between them and their imam, the Shia become like the goats subjected to the test to be tried that which of them is to perish and which of .them is to be saved

p: ۱۸۰

These are what I have in my mind of traditions concerning the disappearance of Imam al-Mahdi (s), whereas there are so much many other traditions talking about the subject.

Footnote

(۱) Ithbat al-Hudat, vol. ۲۲۴, Kamal ad-Deen p.۳۰۲-۳۰۳, Dalail alImama p.۲۹۲, Ilam al-Wara p.۴۰۰, Biharul Anwar, vol.۵۱ p.۱۱۲, ۱۱۹.

(۲) Qur'an, ۳۶:۳۰.

(۳) Biharul Anwar, vol.۵۱, p.۱۱۲, Ithbat al-Hudat, vol.۳ p.۵۳۲, Awalim al-Uloom, vol.۳ p.۵۲۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۶۶.

(۴) Biharul Anwar, vol.۲۸ p.۷۰, Awalim al-Uloom, vol.۳ p.۳۰۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۷۳.

(۵) In Persia.

(۶) (From Sham-Syria).

(۷) Al-Abbas was the Prophets uncle. His progeny ruled in Baghdad.

(۸) Biharul Anwar, vol.۵۲ p.۲۲۵, Ithbat al-Hudat, vol.۳ p.۵۳۲, Muntakhab al-Athar p.۳۰۰.

(۹) Anbar and Heet are two cities in Iraq.

(۱۰) Nahawand, ad-Daynour and Hamadan are cities in Persia.

(۱۱) Biharul Anwar, vol.۵۲ p.۲۲۶.

(۱۲) Qur'an, ۸۱:۱۵.

(۱۳) Biharul Anwar, vol.۵۱ p.۱۳۷, Tafseer al-Burhan, vol.۴ p.۴۳۳, al-Mahajja feema nazala fil Hujjah p.۲۴۴-۲۴۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۸۰.

(۱۴) Qur'an, ۸۱:۱۵-۱۶.

(۱۵) Al-Kafi, vol.۱ p.۳۴۱, al-Hidaya al-Kubra p.۸۸, Kamal ad-Deen p.۲ p.۳۲۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۸۰.

(۱۶) He means that no one will find a place to spend his money when al-Qaim (s) will appear because people will not be in need of anything by the mercy of Allah and the virtue of His guardian

(۱۷) Iqd ad-Durar p.۱۷۱, Ithbat al-Hudat, vol. ۳ p.۵۳۳, Biharul Anwar, vol.۵۱ p.۱۴۶, Bisharatul Islam p.۱۴۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۵۸.

(۱۸) Biharul Anwar, vol.۵۱ p.۱۴۷, Bisharatul Islam p.۱۴۸, Mojam Ahadeeth al-Imam al-

p: ۱۸۱

.Mahdi, vol.۳ p.۴۲۹

(۱۹) .Biharul Anwar, vol.۵۲ p.۲۸۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۲۹

(۲۰) .(He means the twelfth imam (al-Mahdi

(۲۱) ,Al-Kafi, vol.۱ p.۳۳۶, al-Hidaya la-Kubra p.۳۶۱, Ithbat al-Wassiyya p.۲۲۴, ۲۲۹

Kamal ad-Deen p.۳۵۹, Ilal ash-Sharayi p.۲۴۴, Kifayatul Athar p.۲۶۴, Dalail al-Imama

.p.۲۹۲, Ilam al-Wara p.۴۰۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۳۸

(۲۲) Kamal ad-Deen p.۳۲۶, Ilam al-Wara p.۴۰۲, Ithbat al-Hudat, vol.۳ p.۴۶۸, Biharul

.Anwar, vol.۵۱ p.۱۳۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲

(۲۳) Al-Ghayba by at-Toossi p.۵۹, ۴۲۳, Ithbat al-Hudat, vol.۳ p.۴۹۹, ۵۱۳, Biharul

Anwar, vol.۵۱ p.۱۴۸, ۲۲۵, vol.۵۲ p.۲۹۱, Muntakhab al-Athar p.۲۷۶, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۹

(۲۴) Al-Ghayba by at-Toossi p.۵۹, ۴۲۳, Ithbat al-Hudat, vol.۳ p.۴۹۹, ۵۱۳, Biharul

Anwar, vol.۵۱ p.۱۴۸, ۲۲۵, vol.۵۲ p.۲۹۱, Muntakhab al-Athar p.۲۷۶, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۹

(۲۵) .The prophets grandfather

(۲۶) That no one knows who the imam is from among the progeny of Abdul

.Muttalib

(۲۷) -Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol. ۵۱ p.۲۲, ۷۶, Mojam Ahadeeth al

.Imam al-Mahdi, vol.۱ p.۲۶۷

(۲۸) -Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol. ۵۱ p.۲۲, ۷۶, Mojam Ahadeeth al

.Imam al-Mahdi, vol.۱ p.۲۶۷

.Al-Kafi, vol.۱ p.۳۳۸, Biharul Anwar, vol.۵۱ p.۱۳۸ (۲۹)

,Al-Ghayba by at-Toossi p.۴۲۵, Ithbat al-Hudat, vol.۳ p.۵۱۴, ۵۳۳, Biharul Anwar (۳۰)

vol.۵۱ p.۱۱۴, Muntakhab al-Athar p.۲۶۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳

.p.۶۶

.Biharul Anwar, vol.۵۱ p.۱۴۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۴۵ (۳۱)

-Biharul Anwar, vol.۵۲ p.۲۲۷, Ilzam an-Nassib, vol.۲ p.۱۶۱, Mojam Ahadeeth al (۳۲)

.Imam al-Mahdi, vol.۳ p.۴۲۱

.It was mentioned so when the author had composed his book (۳۳)

.Qur'an, ۴۸:۲۳ (۳۴)

p: ۱۸۲

(۳۵) Ithbat al-Hudat, vol. ۳ p.۵۳۳, Biharul Anwar, vol.۵۱ p.۱۴۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۹.

(۳۶) Biharul Anwar, vol.۵۲ p.۱۳۲.

(۳۷) Biharul Anwar, vol.۵۲ p.۱۳۲.

(۳۸) Kamal ad-Deen p.۳۴۸, Ithbat al-Hudat, vol.۳ p.۵۳۳, Biharul Anwar, vol.۵۲ p.۱۳۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۹.

(۳۹) Biharul Anwar, vol.۵۲ p.۱۳۳.

(۴۰) Kamal ad-Deen p.۳۴۹, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۲ p.۱۳۴, Bisharatul Islam p.۱۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۸.

(۴۱) He might mean the Kaaba and the mosque of the Prophet (s).

(۴۲) Kamal ad-Deen p.۱ p.۳۴۰, Biharul Anwar, vol.۵۲ p.۱۳۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۴۴.

(۴۳) Kamal ad-Deen p.۳۴۹, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۲ p.۱۳۴, Bisharatul Islam p.۱۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۸.

(۴۴) Qur'an, ۲۴:۶۳.

(۴۵) Qur'an, ۴:۵۹.

(۴۶) Qur'an, ۵:۹۲.

(۴۷) Al-Kafi, vol.p.۱ p.۳۳۳, Kamal ad-Deen p.۳۳۷, ۳۳۹, Taqreeb al-Maarif p.۱۸۸, al-Ghayba by at-Toossi p.۴۵۷, Iilam al-Wara p.۴۰۴, Biharul Anwar, vol.۵۲ p.۹۴.

(۴۸) Al-Kafi, vol.p.۱ p.۳۳۳, Kamal ad-Deen p.۳۳۷, ۳۳۹, Taqreeb al-Maarif p.۱۸۸, al-Ghayba by at-Toossi p.۴۵۷, Iilam al-Wara p.۴۰۴, Biharul Anwar, vol.۵۲ p.۹۴.

The traditions have agreed upon that the mother of Imam al-Mahdi (s) is either (۴۹)

.a Roman or from Morocco and not a black woman

Biharul Anwar, vol.۵۱ p.۴۱, Muntakhab al-Athar p.۳۰۰, Mojam Ahadeeth al-Imam (۵۰)

.al-Mahdi, vol.۳ p.۲۳۹

.Quran, ۱۲:۹۰ (۵۱)

Al-Kafi, vol.۱ p.۳۳۶, Kamal ad-Deen p.۱۴۴, Ilal ash-Sharayi p.۲۴۴, Dalail al-Imama (۵۲)

p.۲۹۰, Taqreeb al-Maarif p.۱۸۹, Ilam al-Wara p.۴۰۵, al-Kharaij wel Jaraih, vol.۱

.p.۹۳۴, Ithbat al-Hudat, vol.۳ p.۴۴۲

,Al-Imama wet Tabsira p.۹۳, Ithbat al-Wassiyya p.۲۲۶, Kamal ad-Deen p.۱۵۲, ۳۲۶ (۵۳)

p: ۱۸۳

Dalail al-Imama p.٢٩١, Taqreeb al-Maarif p.١٩٠, al-Ghayba by at-Toossi ,٣٢٩ ,٣٢٧

.p.١۶٠, Ilam al-Wara p.۴٠٣

(۵۴) Qur'an, ٣٨:٨٢-٨٣.

(۵۵) Qur'an, ۴:١١٩.

(۵۶) Qur'an, ٧:١۶.

(۵٧) Qur'an, ٣۴:٢٠.

(۵٨) Qur'an, ١۵:۴٢.

(۵٩) Bani means the tribe of or the family of.

(۶٠) Al-Kafi, vol.١ p.٣٣٧, ٣٣٨, ٣۴٠, ٣۴٢, Kamal ad-Deen p.٣۴٢, ٣۴۶, ۴٨١, Dalail al-Imama p.٢٩٣, Taqreeb al-Maarif p.١٨٨, Kanzul Fawaid, vol.١ p.٣٧۴, al-Ghayba by at-Toossi p.٣٣٣, Ilam al-Wara p.۴٠۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴۴۶.

(۶١) Al-Kafi, vol.١ p.٣۴٢, Kamal ad-Deen p.٣٢۵, Rassail al-Mufeed p.۴٠٠, Taqreeb al-Maarif p.١٩١, Ilam al-Wara p.۴٠٢, Kashful Ghumma, vol.٣ p.٣١٢, Ithbat al-Hudat, vol.٣ p.۴۴۶, ۴۶٧, Biharul Anwar, vol.۵١ p.٣۴, ٣۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢۶.

(۶٢) A town in Iraq.

(۶٣) Al-Kafi, vol.١ p.٣۴٢, Kamal ad-Deen p.٣٢۵, Rassail al-Mufeed p.۴٠٠, Taqreeb al-Maarif p.١٩١, Ilam al-Wara p.۴٠٢, Kashful Ghumma, vol.٣ p.٣١٢, Ithbat al-Hudat, vol.٣ p.۴۴۶, ۴۶٧, Biharul Anwar, vol.۵١ p.٣۴, ٣۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢۶.

.The eighth imam of the Shia (۶۴)

,Al-Kafi, vol.۱ p.۳۴۱, Kamal ad-Deen p.۳۷۰, Ilam al-Wara p.۴۰۷, Kashful Ghumma (۶۵) vol.۳ p.۳۱۴, Ithbat al-Hudat, vol.۳ p.۴۴۶, ۴۷۷, Biharul Anwar, vol.۵۱ p.۳۷, Mojam .Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۵۵

,Iqd ad-Durar p.۲۲۶, Ithbat al-Hudat, vol.۳ p.۵۳۴, Biharul Anwar, vol.۵۱p.۱۳۸ (۶۶) .Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۰

.A kind of thorny trees, whose thorns are like needles (۶۷)

-Al-Kafi, vol.۱ p.۳۳۵, Ithbat al-Wassiyya p.۲۲۶, Kamal ad-Deen p.۳۴۳, Taqreeb al (۶۸) ,Maarif p.۱۹۱, al-Ghayba by at-Toossi p.۴۵۵, Ithbat al-Hudat, vol.۳ p.۴۴۲, ۴۷۲ Biharul Anwar, vol.۵۱ p.۱۴۵, vol.۲۵ p.۱۱۱, Bisharatul Islam p.۱۲۱, Mojam Ahadeeth

p: ۱۸۴

.al-Imam al-Mahdi, vol.۳ p.۳۵۹

Al-Kafi, vol.۱ p.۳۴۰, Taqreeb al-Maarif p.۱۹۰, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul (۹۶)

,Anwar, vol.۵۲ p.۱۵۵, Muntakhab al-Athar p.۲۵۱, Mojam Ahadeeth al-Imam al-Mahdi

.vol.۳ p.۳۶۴

.Ibid (۷۰)

Hilyatul Abrar, vol.۲ p.۵۹۲, Biharul Anwar, vol.۵۲ p.۱۵۵, Muntakhab al-Athar (۷۱)

.p.۲۵۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۳

,Al-Kafi, vol.۱ p.۳۴۲, Kamal ad-Deen p.۴۷۹, ۴۸۰, Ithbat al-Hudat, vol.۳ p.۴۴۶, ۴۸۶ (۷۲)

Hilyatul Abrar, vol.۲ p.۵۹۱, ۵۹۲, Biharul Anwar, vol.۵۱ p.۳۹, vol.۵۲ p.۹۵, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۳

-Al-Ghayba by at-Toossi p.۶۱, ۱۶۱, Iqd ad-Durar p.۱۳۴, Muntakhab al-Anwar al (۷۳)

Mudheea p.۸۱, Burhan al-Muttaqi p.۱۷۱, Ithbat al-Hudat, vol.۳ p.۴۹۹, ۵۰۰, Biharul

.Anwar, vol.۵۲ p.۱۵۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۵

,Al-Ghayba by at-Toossi p.۴۲۴, Wassail ash-Shia, vol.۸ p.۱۴۰, Biharul Anwar (۷۴)

.vol.۵۲ p.۱۵۵, ۱۵۶, vol.۹۹ p.۱۱۷

Dalail al-Imama p.۲۹۰, ۲۹۳, Taqreeb al-Maarif p.۱۸۷, Ilam al-Wara p.۴۱۶, Kashful (۷۵)

Ghumma, vol.۳ p.۳۱۹, Mukhtasar Basair ad-Darajat p.۱۹۵, Mojam Ahadeeth al-Imam

.al-Mahdi, vol.۳ p.۲۳۴, ۴۴۳

Biharul Anwar, vol.۵۲ p.۱۵۶, Muntakhab al-Athar p.۲۵۲, Mojam Ahadeeth al-Imam (۷۶)

.al-Mahdi, vol.۳ p.۲۳۴

,Al-Kafi, vol.۱ p.۳۴۰, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul Anwar, vol.۵۲ p.۱۵۷ (۷۷)

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۶۴

(۷۸) Qur'an, ۳:۱۷۹.

(۷۹) Qur'an, ۲۶:۲۱.

(۸۰) Ithbat al-Hudat, vol.۳ p.۵۳۵, Hilyatul Abrar, vol.۲ p.۵۹۴, Biharul Anwar, vol.۵۲ p.۱۵۷, ۲۹۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۴.

(۸۱) Taweel al-Aayat, vol.۱ p.۳۸۸, Ithbat al-Hudat, vol.۳ p.۵۶۲, Hilyatul Abrar, vol.۲ p.۵۹۴, Tafseer al-Burhan, vol.۳ p.۱۸۳, Biharul Anwar, vol.۵۲ p.۲۹۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۳.

(۸۲) Kamal ad-Deen p.۳۲۸, Ithbat al-Hudat, vol.۳ p.۴۶۸, ۵۸۳, Hilyatul Abrar, vol.۲ p.۵۹۴, Biharul Anwar, vol.۵۲ p.۲۸۱, ۲۹۲, ۳۸۵, Noor ath-Thaqalayn, vol.۴ p.۴۹,

p: ۱۸۵

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۲

(۸۳) Al-Kafi, vol.۱ p.۳۳۷, ۳۳۹, Kamal ad-Deen p.۳۴۶, ۳۵۱, ۴۴۰, Dalail al-Imama p.۲۰۹,

۲۹۰, Taqreeb al-Maarif p.۱۹۱, al-Ghayba by at-Toossi p.۱۶۱, al-Sirat al-Mustaqeem,

p.۹۶ vol.۲ p.۲۸۸, Ithbat al-Hudat, vol.۳ p.۴۴۳, ۴۴۴, ۴۸۵, WassaiI ash-Shia, vol.۸,

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۴

(۸۴) ibid.

(۸۵) Ibid.

(۸۶) Al-Kafi, vol.۱ p.۳۳۷, ۳۳۹, Kamal ad-Deen p.۳۴۶, ۳۵۱, ۴۴۰, Dalail al-Imama p.۲۰۹,

۲۹۰, Taqreeb al-Maarif p.۱۹۱, al-Ghayba by at-Toossi p.۱۶۱, al-Sirat al-Mustaqeem,

p.۹۶ vol.۲ p.۲۸۸, Ithbat al-Hudat, vol.۳ p.۴۴۳, ۴۴۴, ۴۸۵, WassaiI ash-Shia, vol.۸,

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۴

(۸۷) The seventh imam of the Shia.

(۸۸) Qur'an, ۶۷:۳۰.

(۸۹) Al-Kafi, vol.۱ p.۳۳۹, Taweel al-Aayat, vol.۲ p.۷۰۸, Ithbat al-Hudat, vol.۳ p.۴۴,

p.۱۰۰ Tafseer al-Burhan, vol.۴ p.۳۶۶, ۳۶۷, al-Mahajja p.۲۳۱, Biharul Anwar, vol.۲۴,

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۵۵

(۹۰) Ilal ash-Sharayi p.۱ p.۲۴۶, Kamal ad-Deen p.۴۸۱, al-Ghayba by at-Toossi p.۳۳۲,

Ithbat al-Hudat, vol.۳ p.۴۸۷, Hilyatul Abrar, vol.۲۰ p.۵۸۹, ۵۹۲, ۵۹۳, Biharul Anwar,

.vol.۵۲ p.۹۱, ۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲

(۹۱) Ilal ash-Sharayi p.۱ p.۲۴۶, Kamal ad-Deen p.۴۸۱, al-Ghayba by at-Toossi p.۳۳۲,

Ithbat al-Hudat, vol.۳ p.۴۸۷, Hilyatul Abrar, vol.۲۰ p.۵۸۹, ۵۹۲, ۵۹۳, Biharul Anwar,

.vol.۵۲ p.۹۱, ۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۲

(۹۲) Ibid.

(۹۳) Al-Kafi, vol.۱ p.۳۳۷, ۳۳۸, ۳۴۰, ۳۴۲, Kamal ad-Deen p.۳۴۲, ۳۴۶, ۴۸۱, Dalail al-Imama p.۲۹۳, Taqreeb al-Maarif p.۱۸۸, Kanzul Fawaid, vol.۱ p.۳۷۴, al-Ghayba by at-Toossi p.۳۳۲, Ilam al-Wara p.۴۰۵, al-Kharaij wel Jaraih, vol.۲ p.۹۵۶, Jamal al-Ussboo p.۵۲۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۴۶.

(۹۴) Biharul Anwar, vol.۵۱ p.۳۷, Ithbat al-Hudat, vol.۳ p.۵۳۵, Dalail al-Imama p.۲۶۱,

p: ۱۸۶

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۵

(۹۵) Perhaps it is ath-Thalabi.

(۹۶) Dalail al-Imama p.۲۶۱, Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۳۷,

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۵

(۹۷) Dalail al-Imama p.۲۶۱, Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۳۷,

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۵

(۹۸) Biharul Anwar, vol.۵۱ p.۳۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۹۹.

(۹۹) Ithbat al-Wassiyya p.۲۲۷, Kamal ad-Deen p.۳۳۳, ۳۳۴, Kifayatul Athar p.۲۸۰, al-

Ghayba by at-Toossi p.۲۳۳, Ilam al-Wara p.۴۰۳, Ithbat al-Hudat, vol.۳ p.۴۷۰,

.Biharul Anwar, vol.۵۱ p.۳۸, ۱۴۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۴۹

(۱۰۰) Concerning the vague birth of Imam al-Mahdi (s).

(۱۰۱) Biharul Anwar, vol.۵۱ p.۱۵۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۵۹.

(۱۰۲) Qur'an, ۱۱:۱۸.

(۱۰۳) Dalail al-Imama p.۲۴۵, Mukhtasar Basair ad-Darajat p.۲۱۴, ar-Raja by al-

Astarabadi p.۱۵۹, Muntakhab al-Athar p.۴۴۲, Mojam Ahadeeth al-Imam al-Mahdi,

.vol.۵ p.۱۷۰

(۱۰۴) Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۳۸, Mojam Ahadeeth al-Imam

.al-Mahdi, vol.۳ p.۴۵۳

(۱۰۵) Thi Tuwa is a place near Mecca.

(۱۰۶) Qur'an, ۲۷:۶۲.

(۱۰۷) Tafseer al-Ayyashi, vol.۲ p.۵۶, ۱۴۰, Tafseer al-Qummi, vol.۲ p.۲۰۵, Al-Kafi, vol.۸

p.۳۱۳, Majmaul Bayan, vol.۵ p.۱۴۴, Iqd ad-Durar p.۱۳۳, Taweel al-Aayat, vol.۱ p.۲۲۳, Burhan al-Muttaqi p.۱۷۱, Manhaj al-Sadiqeen, vol.۴ p.۴۵۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۶.

(۱۰۸) Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۱۳۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۲۸.

(۱۰۹) Ibid.

(۱۱۰) Ibid.

(۱۱۱) Ibid.

(۱۱۲) Biharul Anwar, vol.۵۱ p.۳۸, Ithbat al-Hudat, vol.۳ p.۵۳۵, Dalail al-Imama p.۲۵۸, Mojam Ahadeeth al-Imam al-Mahdi, vol. ۳ p.۲۵۹.

(۱۱۳) He is the ninth imam of the Shia.

(۱۱۴) Ithbat al-Hudat, vol.۳ p.۳۵۶, Kifayatul Athar p.۲۸۰, Ithbat al-Wassiyya p.۱۹۳,

p: ۱۸۷

Hilyatul Abrar, vol.۲ p.۴۷۸, Biharul Anwar, vol.۵۱ p.۱۵۶, ۱۵۸, Bisharatul Islam p.۱۵۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۸۴.

(۱۱۵) Ithbat al-Hudat, vol.۳ p.۵۳۵, Biharul Anwar, vol.۵۱ p.۱۵۷, Bisharatul Islam p.۱۵۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۸۴.

(۱۱۶) Al-Kafi, vol.۱ p.۳۴۱, Iqd ad-Durar p.۱۵۸, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul Anwar, vol.۵۱ p.۳۹, Muntakhab al-Athar p.۲۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۵۲.

(۱۱۷) Al-Kafi, vol.۱ p.۳۴۱, Ithbat al-Wassiyya p.۲۲۶, Kamal ad-Deen p.۳۸۱, Ithbat al-Hudat, vol.۳ p.۴۴۶, Biharul Anwar, vol.۵۱ p.۱۵۵, ۱۵۹, Mirat al-Oqool, vol.۴ p.۵۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۲۰۷.

(۱۱۸) Qur'an, ۷۴:۸.

(۱۱۹) Al-Kafi, vol.۱ p.۳۴۳, Ithbat al-Wassiyya p.۲۲۸, Kamal ad-Deen p.۳۴۹, al-Ghayba by at-Toossi p.۱۶۴, Rijal al-Kashshi p.۱۹۲.

(۱۲۰) Tayba is one of the names of Medina.

(۱۲۱) Al-Kafi, vol.۱ p.۳۴۰, Taqreeb al-Maarif p.۱۹۰, Ithbat al-Hudat, vol.۳ p.۴۴۵, Biharul Anwar, vol.۵۲ p.۱۵۷.

(۱۲۲) Al-Kafi, vol.۱ p.۳۳۸, ۳۴۰, al-Ghayba by at-Toossi p.۱۶۰, Ithbat al-Hudat, vol.۳ p.۴۳۹, ۴۴۴, Biharul Anwar, vol.۵۱ p.۱۴۶.

(۱۲۳) Al-Ghayba by at-Toossi p.۴۲۰, Iqd ad-Durar p.۴۱, Muntakhab al-Anwar al-Mudheea p.۱۸۸, Ithbat al-Hudat, vol.۳ p.۵۱۲, ۵۳۶, ۵۸۳, ۶۰۸, Hilyatul Abrar, vol.۲ p.۵۸۳.

(۱۲۴) Dalail al-Imama p.۲۵۸, al-Ghayba by at-Toossi p.۴۲۰, Ithbat al-Hudat, vol.۳ p.۵۱۱, Hilyatul Abrar, vol.۲ p.۵۸۴, Biharul Anwar, vol.۵۲ p.۲۸۷.

(۱۲۵) Refer to the references of the previous tradition and Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۳.

(۱۲۶) Ibid.

(۱۲۷) Biharul Anwar, vol.۵۱ p.۱۱۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۳.

(۱۲۸) Kamal ad-Deen p.۳۰۲, ۳۰۴, Ilam al-Wara p.۴۰۰, Ithbat al-Hudat, vol.۳ p.۴۶۳, ۴۶۴, Biharul Anwar, vol.۵۱ p.۱۰۹, ۱۱۴.

(۱۲۹) Biharul Anwar, vol.۵۱ p.۱۳۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۱.

(۱۳۰) Biharul Anwar, vol.۵۲ p.۱۱۰.

p: ۱۸۸

Chapter ١١

BEING PATIENT IN WAITING FOR DELIVERANCE

Ahmad bin Muhammad bin Sa'eed bin Oqda al-Kufi narrated from Ahmad bin Yousuf ((١)) bin Ya'qoob al-Jufi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his

father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah al- Sadiq (s) had said: My :father (s) has said to me

There must be a fire (war) from Azerbaijan that leaves nothing. If it occurs, then you are to stay at homes and remain as we have remained. If our revolter (al-Qa'im) rises, you are to hasten to join

him even crawling. By Allah, as if I see him between the temple (of Abraham) and the corner (of the Kaaba) being paid homage on a new covenant. He will be severe with the Arabs. Woe unto the

(arrogants of the Arabs from an evil that is about to come.(١

Ahmad bin Muhammad bin Sa'eed narrated from some of his companions from Ali bin ((٢)) Imara al-Kinani from Muhammad bin Sinan that Abul Jarood had said: I said to Abu Ja'far :(al-Baqir (s

:Please, advise me! He said

I advise you to fear Allah, to stay at home and to be away from these masses of people. Beware of the Kharijites (٢) because they are not on the straight path nor will they get to a pleasant end. Know

that the Umayyads have a strong rule that people can not stand against. Know that the faithful people will have a state. If that happens, Allah will entrust one of us with it. If anyone of you lives

until that time, he will be with us in the highest position (of Paradise) and if he dies before that, Allah will choose to him as He wills. Know that no group rising to resist oppression or to defend faith unless death is the end until a group, that has fought with the Prophet (s) in the battle of Badr and whose killed ones are not buried, whose felled ones are not lifted .and whose wounded ones are not cured, rises

?I asked: Who are they

(He said: The angels.(۳

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۳)) al-Hasan and Muhammad the sons of Ali bin Yousuf from their father from Ahmad bin Ali al-Halabi from Salih bin Abul Aswad that Abul Jarood had said: I heard Abu Ja'far al- Baqir :(s) saying

None of us, Ahlul Bayt, resisting an oppression or inviting for a truth, unless death is his end until a group, that has fought in the battle of Badr and whose killed ones are not .buried and whose wounded ones are not cured, rises

?I said: Whom do you mean

(He said: The angels.(۴

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin Jumhoor ((۴)) narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sumaa bin Mihran from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al- :Awar al-Hamadani that Amirul Mo'mineen (s) had said from above the minbar

If al-Khattab is perished, the imam of the age disappears and the hearts begin to turn here and there; some fertile and some barren, then the ill-wishers will perish, the vanishers will vanish and the

p: ۱۹۰

believers will remain and how few they will be; three hundred or a little more! A group that has fought with the Prophet (s) in the battle of Badr, that none of them has been killed or has died, will fight with them (with the imam and his followers).(۵)

Imam Ali (s) means that when the imam of the age (al-Mahdi) disappears from the sight of people, the Shia becomes confused and they disagree among themselves. Some of them still keep to the truth (fertile hearts) and others deviate from the truth (barren hearts). Then he says that the ill-wishers will be perished because they do not submit to Allah and they want Him to hasten His order.

They see that the period become too long and so they perish before the coming of deliverance. Allah saves the patient and submissive believers and rewards them with what they deserve. They are the

few true believers as Imam Ali has said that they are three hundred ones or a little more, whom Allah qualifies to support His guardian and to fight His enemy. They are the rulers, the viziers and the assistants of al-Qa'im (s) over the world after the war comes to an end and the world enjoys peace. Then Imam Ali (s) says that A group that has fought with the Prophet (s) in the battle of Badr and

that none of them has been killed or has died will fight with them. He means that Allah will assist al-Qa'im (s) with the three hundred or more of the angels, who have assisted the Prophet (s) and his

p: ۱۹۱

.companions in the battle of Badr

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad al-Kufi from Ali ((۵)) bin al-Sabah bin ad-Dhahhak from Ja'far bin Muhammad bin Sumaa from Sayf at-Tammar from Abul Murhaf

:that Abu Abdullah al-Sadiq (s) had said

The hasteners will perish and those nearest to Allah will be saved! Keep to your homes because seditions will be against those, who cause them! Whenever they wish you a distress, Allah afflicts them

with what makes them busy away from you except those, who

(follow them.(۶

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban ((۶)) from Yousuf bin Kulayb al-Massoodi from al-Hakam bin Sulayman from Muhammad bin Kuthayr that Abu Bakr al-Hadhrami had said: Once Abban and I came to Abu Abdullah al-Sadiq (s) when the black banners (revolts) had been raised in Khurasan (Persia). We ?asked him: What do you think about that

:He said

Stay at home and when you see us agree unanimously upon a man, then hurry to us with (your weapons.(۷

Muhammad bin Hammam narrated from Jafar bin Muhammad bin Malik al-Fazari ((۸)) from Muhammad bin Ahmad from Ali bin Asbat from some of his companions that Abu :Abdullah al-Sadiq (s) had said

Keep silent and remain in your houses because no bad will afflict you especially, which will afflict the rest of people, and as long as the (revolutionary) Zaydites (۸) will be as a frontstead between you

.and the governments

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin Musa ((۸))

from Ahmad bin Abu Ahmad from Muhammad bin Ali from Ali bin Hassaan that Abdurrahman bin Kuthayr had

p: ۱۹۲

said: One day I was with Abu Abdullah al-Sadiq (s) and Muhzim al- Asadi was there too. Muhzim said to Abu Abdullah al-Sadiq (s), May Allah make me die for you! When will this matter, which you

:are waiting for, take place? It has been delayed too much. Abu Abdullah (s) said

O Muhzim, the ill-whishers have told lies, the hasteners will perish and the believers will (be saved and will be with us.(۹

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from ۰(۹)) Ali bin Hassaan from Abdurrahman bin Kuthayr that Abu Abdullah al-Sadiq (s) had said when talking about

the Quranic verse, Allah's commandment has come, therefore do not desire to hasten .(it(۱۰

It is our matter. Allah the Almighty has ordered not to hasten it until He assists it with three armies; the angels, the believers and fright. His (al-Qa'ims) advent will be like the advent of the Prophet (s) as Allah has said, Even as your Lord caused you to go forth from (your house with the truth.(۱۱) (۱۲

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin ((۱۰)) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sumaa bin Mihran from Salih bin

:Maytham and Yahya bin Sabiq that Abu Ja'far al-Baqir (s) had said

The hasteners will perish and those nearest to Allah will be saved! After distress there will (be a wonderful deliverance!(۱۳

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۱۱)) Ya'qoob al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Hakam bin Ayman from Dhurays al-Kinasi from Abu Khalid al-Kabuli that Ali bin al-Husayn :al-Sajjad(۱۴) (s) had said

I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait. Then he recited this Quranic verse: And most certainly you will come to know about it after a time(۱۵) and then he recited, And you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which (should be) determined upon).(۱۶) (۱۷

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin ((۱۲)) Hashim from Ali bin Issma'eel from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from Abut- Tufayl that Abu Ja'far Muhammad bin Ali al-Baqir (s) had said:

Once ibn Abbas sent a messenger to Ali bin al-Husayn al-Sajjad (s) asking him about this Quranic verse, O you who believe! Be patient and excel in patience and remain steadfast. (۱۸) Ali bin al- Husayn (s) became angry and said to the messenger: I wish that he, who has sent you with this, faced me with it. Then he said:

This verse has been revealed about my father and us. Perseverance that we have been ordered of has not occurred yet. It will be for some of our descendants. Then he added: From his (ibn Abbass) progeny there are some descendants created to be in Hell. They will deviate great masses of people from the religion of Allah. The earth will be dyed with the blood of the descendants of Muhammads progeny. Those descendants will rise in unsuitable times and ask for unattainable things. The believers will remain steadfast and persevere until Allah determines and He is the best of judges.(۱۹)

Ali bin Ahmad narrated from Obaydillah bin Musa from Haroon bin Muslim from al- ((۱۳)) Qassim bin Orwa from Burayd bin Moawiya al-Ijli that Abu Ja'far al-Baqir (s) had said when talking about the

Quranic verse, Be patient and excel in patience and remain steadfast. Be patient in offering the obligations, persevere before your enemies and wait for your expected (imam.(۲۰

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۱۴)) Ahmad bin Ali al-Jufi from Muhammad bin al-Muthanna al-Hadhrami from his father from Uthman bin Zayd from

:Jabir that Abu Ja'far al-Baqir (s) had said

The advent of al-Qa'im (s) is like the advent of the messenger of Allah (s). If any of us, Ahlul Bayt, rises before the advent of al-Qa'im (s), he will be like a young bird that flies and falls down and

(then children play with it.(۲۱

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin al-Husayn from Ali ((۱۵)) bin Aqaba from Musa bin Akeel an-Nimyari from al-Ala bin Sayaba that Abu Abdullah al-:Sadiq (s) had said

Whoever of you dies while still believing in this matter and waiting (for the expected (imam) is like one, who will be in the camp of al-Qa'im (s).(۲۲

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۱۶)) Ya'qoob al-Jufi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Abdullah al-Sadiq :(s) had said one day

p: ۱۹۵

?Do I tell you of that which Allah does not accept any doing from His people except with

!The narrator said: Yes, please

He said: Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible imams, submitting to

them and disavowing their enemies, piety, sincerity of faith and waiting for al-Qa'im (s). .There will be a state for us, Ahlul Bayt

Allah achieves that when He wills. Whoever likes to be one of al-Qa'ims companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qa'im (s), he will be rewarded as if he has accompanied al-Qa'im (s). Try your best (in (being pious) and wait. How lucky you are, O you the mercified group!(۲۳

((۱۷)) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al-Husayn from Muhammad bin Sinan from Ammar bin Marwan from Munakhkhal bin :Jameel from Jabir bin Yazeed that Abu Ja'far al-Baqir (s) had said

Be quiet as long as the Heaven and the earth are quiet! Do not rebel against any one. Your matter is clear and not vague but it is a sign from Allah and not from people. It is brighter than the sun. It

is neither ignored by a pious nor by a dissolute. Do you see morning? It is like morning, (which is clear to everyone.(۲۴

Footnote

(۱) .Biharul Anwar, vol.۵۲ p.۱۳۵

(۲) A sect of the Muslims that had seceded from Imam Ali (s) and had not believed

.in the infallible imams of Ahlul Bayt

(۳) Ithbat al-Hudat, vol.۳ p.۵۳۶, Biharul Anwar, vol.۵۲ p.۱۳۶, Mustadrak al-Wassail, vol.۱۱ p.۳۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۷.

(۴) Mustadrak al-Wassail, vol.۱۱ p.۳۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۶.

(۵) Biharul Anwar, vol.۵۲ p.۱۳۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۰۳.

(۶) Biharul Anwar, vol.۵۲ p.۱۳۸.

(۷) Hilyatul Abrar, vol.۲ p.۶۴۴, Biharul Anwar, vol.۵۲ p.۱۳۸, Mustadrak al-Wassail, vol.۱۱ p.۳۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۶۵.

(۸) A sect of Shi'ite Muslims owing allegiance to Zayd ibn 'Ali, grandson of Husayn ibn 'Ali. Doctrinally the Zaydiyah are closer to the majority Sunnites than are the other Shi'ites.

(۹) Al-Kafi, vol.۱ p.۳۶۸, al-Imama wet Tabsira p.۹۵, al-Ghayba by at-Toossi p.۲۶۲, Biharul Anwar, vol.۵۲ p.۱۰۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۷۹.

(۱۰) Qur'an, ۱۶:۱.

(۱۱) Qur'an, ۸:۵.

(۱۲) Taweel al-Aayat, vol.۱ p.۲۵۲, Ithbat al-Hudat, vol.۳ p.۵۶۲, Hilyatul Abrar, vol.۲ p.۶۲۶, Tafseer al-Burhan, vol.۲ p.۳۵۹, al-Mahajja p.۱۱۴, Biharul Anwar, vol.۵۲ p.۳۵۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۰۹.

(۱۳) Biharul Anwar, vol.۵۲ p.۱۳۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۲۴.

(۱۴) He is the fourth imam of the Shia.

(۱۵) Qur’an, ۳۸:۸۸.

(۱۶) Qur’an, ۳:۱۸۶.

(۱۷) Tafseer al-Ayyashi, vol.۱ p.۲۱۱, Biharul Anwar, vol.۶۸ p.۲۲۳, vol.۷۱ p.۴۲۳.

(۱۸) Qur’an, ۳:۲۰۰.

(۱۹) Biharul Anwar, vol.۲۴ p.۲۱۹.

(۲۰) Ta’weel al-Aayat, vol.۱ p.۱۲۷, Ithbat al-Hudat, vol.۳ p.۵۳۱, Ghayatul Maram

p.۴۰۸, al-Mahajja p.۵۲, Tafseer al-Burhan, vol.۱ p.۳۳۴, Biharul Anwar, vol.۲۴ p.۲۱۹.

(۲۱) Biharul Anwar, vol.۵۲ p.۱۳۹.

(۲۲) Al-Mahasin p.۱۷۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۰۲.

(۲۳) Ithbat al-Hudat, vol.۳ p.۵۳۶, Biharul Anwar, vol.۵۲ p.۱۴۰, Mojam Ahadeeth al-

Imam al-Mahdi, vol.۳ p.۴۱۷.

p: ۱۹۷

.Biharul Anwar, vol.۵۲ p.۱۳۹ (۲۴)

Chapter ۱۲

DISAGREEMENT AMONG THE SHIA DURING THE DISAPPEARANCE

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from bin ((۱)) Mahboob from Ya'qoob al-Sarraj and Ali bin Riab that Abu Abdullah al-Sadiq (s) had said: When Amirul Mo'mineen (s) was paid homage as the caliph after Uthman had been killed, :he ascended the minbar and made a speech. He said

Your affliction became as it had been when Allah had sent His messenger Muhammad (s). I swear by Him, Who has sent His messenger with the truth, that you will be confused and will be sifted until your notables become low and your lows become notable. Some of you, who have been indecent, will be virtuous and some, who have been virtuous, will be indecent. By Allah I have not hidden a truth nor have I told a lie. I have been inspired with (this position and this day.(۱

Muhammad bin Ya'qoob al-Kulayni narrated from some of his companions from ((۲)) Ahmad bin Muhammad that Mamar bin Khallad had said: I heard Abul Hasan (Imam Ali) (s) .reciting, Alif Lam Mim

Do men think that they will be left alone on saying, We believe, and not be tried (with ?sedition)?(۲) and then he asked: What is sedition

.I said: May I die for you! We think that sedition is in religion

(He said: People are tried as gold is tried. They are purified as gold is purified.(۳

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Muhammad bin Eessa ((۳)) :from Younus from Sulayman bin Salih that Abu Ja'far al-Baqir (s) had said

p: ۱۹۸

Your talk (about al-Qa'im) disgusts the hearts of men. Say it to them forcefully. Say more to whoever accepts it and leave aside whoever denies it. There must be a sedition, by which companions, kin and even those, who split a hair into two (who are so strict and (accurate), fall until no one remains save us and our sincere Shia (followers).(۴

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss~haq Ibraheem bin ((۴)) Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from someone that one of the companions had

:come to Abu Abdullah al-Sadiq (s) and said to him

May I die for you! By Allah, I love you and love whoever loves you. O my master, how !many your Shia are

?Abu Abdullah al-Sadiq (s) said: Would you please mention them

.The man said: They are too many

?He said: Could you count them

.The man said: They are much more than to be counted

Abu Abdullah al-Sadiq (s) said: If the number becomes three hundred and a little more then what you want will happen. Our Shia are those, whose voice dose not pass beyond their ears, nor does their zeal go beyond their body, nor do they praise us openly, nor quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone .abusing us, nor love whoever hates us and do not hate whoever loves us

The man said: Then how do we deal with these different groups, who pretend that they ?are Shia

p: ۱۹۹

He said: They will be tried, purified and distinguished. Years come that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shia are those, who do not growl

like a dog, do not covet like a crow and do not ask people for alms even if they die of .hunger

?The man said: May I die for you! Where can I find such a kind of people

He said: You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from place to another, who if are seen, will not be known, if absent, will not be

missed, if become ill, will not be visited, if propose to a woman, will not be married and if die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other

(in their graves and who never disagree even if their countries are different.(۵

The same was narrated by Muhammad bin Hammam from Hameed bin Ziyad al-Kufi from al-Hasan bin Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from Ali bin Mansoor from Ibraheem bin Muhzim al-Asadi from his father from Abu Abdullah al-Sadiq (s) but with an addition:

If they see a believer, they will honor him and if they see a hypocrite, they will leave him .(aside. They do not worry when about to die and they visit each other in their graves(۶

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf al-Jufi Abul ((۶)) Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from

p: ۲۰۰

Abu Baseer that Abu Abdullah al-Sadiq (s) had said: There will be a very few Arabs with al-Qa'im (s).

It is said to him: But those, who talk about this matter among the Arabs, are so much many.

He said: People must be tried, sifted and purified. Much many people will be thrown away from the sieve.(۷)

((۷)) Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al- Kufi from al-Hasan bin Mahboob az-Zarrad from Abul Mughra that

Abdullah bin Abu Yafoor had said: I heard Abu Abdullah al-Sadiq (s) saying:

Woe unto the arrogants of the Arabs from a soon evil.

I said: May I die for you! How many of the Arabs will be with al-Qa'im (s)?

He said: Very few.

I said: By Allah, those, who talk about this matter among the Arabs, are too many!

He said: People must be tried, sifted and purified. Much many people will be thrown away from the sieve.

The same was narrated by Muhammad bin Ya'qoob al-Kulayni from Muhammad bin Yahya and al-Hasan bin Muhammad from Ja'far bin Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Abul Mughra from Abu Yafoor.(۸)

((۸)) Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi al- Abbasi from Ahmad bin Muhammad from al-Hasan bin Ali bin Ziyad from Ali bin Abu Hamza that Abu Baseer had said:

I heard Abu Ja'far al-Baqir (s) saying: By Allah, you are going to be tested, clarified and sifted like sifting out the Zuan(۹) from wheat.(۱۰)

p: ۲۰۱

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۹)) Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Miskeen ar-Rahhal from Ali bin Abul

:Mugheera that Omayra bint Nufayl had said

I heard al-Husayn bin Ali (s) saying: The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each

.other and curse each other

!I said to him: There will be no goodness in that time

He said: All the goodness will be in that time. Our Qaim will rise and do away with all of (that.(۱۱

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from al-Hasan bin Ali from ((۱۰)) :Abdullah bin Jibilla from some of his companions that Abu Abdullah al-Sadiq (s) had said

That matter (the appearance of al-Qa'im) will not occur until a time comes that you spit at (the face of each other, curse each other and call each other as liars.(۱۲

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۱۱)) Muhammad and Ahmad, the sons of al-Hasan from their father from Thalaba bin Maymoon from Abu

Kahmas from Imran bin Maytham that Malik bin Dhamra had said: Amirul Mo'mineen (s) said to me: O Malik bin Dhamra, how about you when the Shia disagree like this? He interlaced the

.fingers of his two hands

.I said: O Amirul Mo'mineen, there will be no any goodness then

He said: O Malik, all the goodness will be then! At that time our Qaim will appear. He will present seventy men as liars fabricating lies against Allah and His messenger (s) and he will kill them. Then

(Allah will make people agree unanimously upon one thing.(۱۳

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Issma'eel al- ((۱۲)) Ashari from Hammad bin Eessa from Ibraheem bin Umar al-Yamani from someone that -Abu Ja'far al

:Baqir (s) had said

O Shia of Muhammads progeny, you are going to be tested like the kohl in the eye. One knows when the kohl is put into his eye but he does not know when it gets out of it. Just in the same way that one believes in our matter in the morning and recants it in the evening (or he believes in it in the evening and when morning comes he recants it.(۱۴

Ali bin Ahmad narrated from Obaydillah bin Musa from someone (۱۵) from al-Abbas ((۱۳)) bin Aamir from ar-Rabee bin Muhammad al-Musli from Muhzim bin Abu Burda al-Asadi and others that Abu

:Abdullah al-Sadiq (s) had said

By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By

Allah you are going to be sifted, to be clarified and to be purified until none of you remain (save the least. (He shrank his hand.)(۱۶

p: ۲۰۳

O people of Shia, pay much attention to these traditions narrated from Amirul Mo'mineen (s) and the infallible imams (s) after him. Ponder on them too much. They warn strongly of turning away from their Sharia by saying: one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it. It is a clear evidence showing neglecting the system of the imamate with all its .concerns that lead to the straight path

Then Amirul Mo'mineen (s) gives an example when saying: By Allah, you are going to be broken like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. Those, who believe in the doctrine of the infallible imams and then recant it and then they repent and return to the true belief when the mercy of Allah declares to them the purity of what they deny and the darkness of what they enter into, are like broken glass that it can be remade as before but those, who recant the true belief and remain in their confusion without repenting until death, are like broken pottery that cannot be remade as before .because there is no repent after death

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from ((۱۴)) :Ahmad bin Abu Ahmad that Ibraheem bin Hilal had said

I said to Abul Hasan (Imam Ali) (s): May I die for you! My father died while still believing in this matter (the imamate) and I became so old. Shall I die and you do not tell me of ?anything

p: ۲۰۴

.(He said: O Abu Iss~haq, you hasten (to hasten the will of Allah

?I said: Yes, by Allah, I hasten. Why do I not hasten where I became so old as you see

He said: O Abu Iss~haq, by Allah that does not occur until you are tried and clarified until (none of you remains save the least. (And he shrank his hand.)(۱۷

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn ((۱۵)) :from Safwan bin Yahya that Abul Hasan ar-Redha (s) had said

By Allah, That, which you look forward to, will not be until you are tested and clarified and (until none of you remains save the least and the least.(۱۸

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah al- (۱۶) :Muhammadi from Muhammad bin Mansoor al-Sayqal that his father had said

Once I came to Abu Ja'far al-Baqir (s) and there were some people with him. While we were talking with each other, he turned to us and said: What are you talking about? How far! How far! That, which you look forward to, will not be until you are tested. How far! That, which you look forward to, will not be until you are clarified. How far! That, which you look forward to, will not be until you are sifted. That, which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to .be wretched, becomes wretched and he, who is to be happy, becomes happy

p: ۲۰۵

The same was narrated by Muhammad bin Ya'qoob from Muhammad bin al-Hasan and Ali bin Muhammad from Sahl bin Ziyad from Muhammad bin Sinan from Muhammad bin (Mansoor al- Sayqal from his father but with a little difference.(۱۹

Abu Sulayman Ahmad bin Hawtha bin Abu Hurasa al-Bahili narrated from Ibraheem ((۱۷)) bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera from al-Asbugh bin Nabata that Amirul Mo'mineen (s) had :said

Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees) interiors, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is, you will not meet what you like until a time comes that you spit at the face of each other, call each other as liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten again. He takes it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be .affected by seditions

p: ۲۰۶

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Ali bin al-Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Thalaba bin Maymoon from Abu

Kahmas and others from Amirul Mo'mineen (s).(۲۰) This tradition has been mentioned at .the beginning of this book

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۱۸)) Rabah az-Zuhri al-Kufi from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali al-Bataini from his

:father from Abu Baseer that Abu Ja'far al-Baqir (s) had said

Our Shia (followers) are like a threshing-floor having some grains. The grains are afflicted with worms. They are purified and then are afflicted with worms until very little remains that will never be harmed by the worms. So are our Shia. They are clarified and purified (until a very few of them remain, who will never be affected by seditions.(۲۱

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ja'far bin Abdullah al- ((۱۹)) Muhammadi from Shareef bin Sabiq at- Tafleesi from al-Fadhl bin Abu Qurra at-Tafleesi :from Ja'far bin Muhammad al-Sadiq (s) that his father Abu Ja'far al-Baqir (s) had said

The believers are tested and purified by Allah. Allah has not assured the believers from calamities and distresses of this life but He has assured them from being wretched in the (afterlife.(۲۲

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۲۰)) Hassaan ar-Razi from Muhammad bin Ali al- Kufi from al-Hasan bin Mahboob from Abdullah bin Jibilla from Ali

p: ۲۰۷

:bin Abu Hamza that Abu Abdullah al-Sadiq (s) had said

When al-Qa'im (s) rises, people will deny him because he comes as a young man. No one will still keep to him save the true believers, whom Allah has covenanted since the first (Creation.(۲۳

During the disappearance of al-Qa'im (s), people separate, disagree with each other, become desperate and their faith becomes weak for they find that the period of the disappearance of the imam has become too long. Therefore when Imam al-Mahdi (s) reappears as a young man, they deny him. The infallible Imams (s) have declared that when saying: They (people) separate into different sects, walk in various ways of seditions and are deceived by the mirage of the infatuates speech. So when he (al-Qa'im) appears to them after these many years, which definitely make one too old, too weak and with curved back, as a young man, those, whose hearts are full of diseases, will deny him but the true believers, whom Allah has favored with His kindness, will still believe in him and keep to

him. They, who believe in all that the infallible imams (s) have said and wait for the expected imam faithfully and with no a bit of doubt or confusion and who are not deceived by the fabrications of the Satan and his followers, definitely will win in the .afterlife

Footnote

.Biharul Anwar, vol.۳۲ p.۴۶ (۱)

.Qur'an, ۲۹:۱-۲ (۲)

.Biharul Anwar, vol.۵۲ p.۱۱۵ (۳)

.Biharul Anwar, vol.۵۲ p.۱۱۵ (۴)

.Biharul Anwar, vol.۶۸ p.۱۶۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۰ (۵)

p: ۲۰۸

.Ibid (۶)

-Al-Kafi, vol.۱ p.۳۷۰, Dalail al-Imama p.۲۴۲, al-Idad al-Qawiyya p.۷۴, Ithbat al (۷) ,Hudat, vol.۳ p.۵۳۷, Biharul Anwar, vol.۵ p.۲۱۹, vol.۵۲ p.۱۱۴, ۳۴۸, Bisharatul Islam .vol.۲ p.۱۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۴۶

.Ibid (۸)

.Unwanted weed that often grows among wheat (۹)

.Biharul Anwar, vol.۵۲ p.۱۱۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۱۵ (۱۰)

Al-Ghayba by at-Toossi p.۴۳۷, al-Kharaij wel Jaraih, vol.۳ p.۱۱۵۳, Iqd ad-Durar (۱۱) p.۶۳, Muntakhab al-Anwar al-Mudheea p.۳۰, Ithbat al-Hudat, vol.۳ p.۷۲۶, Biharul Anwar, vol.۵۲ p.۲۱۱, Bisharatul Islam p.۸۱, ۸۲, Muntakhab al-Athar p.۴۲۶, Mojam .Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۷۰

.Biharul Anwar, vol.۵۲ p.۱۳۴ (۱۲)

-Ithbat al-Hudat, vol.۳ p.۵۳۷, Biharul Anwar, vol.۵۲ p.۱۱۵, Mojam Ahadeeth al (۱۳) .Imam al-Mahdi, vol.۳ p.۳۰

.Biharul Anwar, vol.۵۲ p.۱۰۱ (۱۴)

.He may be Ayyoob bin Noah bin Darraj (۱۵)

Al-Ghayba by at-Toossi p.۳۴۰, Biharul Anwar, vol.۵۲ p.۱۰۱, Bisharatul Islam (۱۶) .p.۱۲۴, Muntakhab al-Athar p.۳۱۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۲۱

.Biharul Anwar, vol.۵۲ p.۱۱۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۳۲ (۱۷)

.Biharul Anwar, vol.۵۲ p.۱۱۴ (۱۸)

Al-Kafi, vol.۱ p.۳۷۰, Kamal ad-Deen p.۳۴۶, al-Ghayba by at-Toossi p.۳۳۵, Ithbat (۱۹)

,al-Hudat, vol.۳ p.۱۰, Biharul Anwar, vol.۵۲ p.۱۱۱, ۱۱۲, Bisharatul Islam p.۹۶

.Muntakhab al-Athar p.۳۱۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۱۶

-Biharul Anwar, vol.۵۲ p.۱۱۵, Bisharatul Islam p.۵۰, Mojam Ahadeeth al-Imam al (۲۰)

.Mahdi, vol.۳ p.۳۰

.Biharul Anwar, vol.۵۲ p.۱۱۶ (۲۱)

.Biharul Anwar, vol.۴۵ p.۸۰, vol.۵۲ p.۱۱۷ (۲۲)

.This tradition was mentioned in chap.۱۰ (۲۳)

Chapter ۱۳

AL-QA'IMS ASPECTS AND DEEDS

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abu Muhammad ((۱)) Musa bin Haroon bin Eessa al-Mabadi from Abdullah bin Maslama bin Qunub from Sulayman bin Bilal from Ja’far bin Muhammad al-Sadiq (s) from his father (s) from his :grandfather (s) that al-Husayn bin Ali (s) had said

p: ۲۰۹

Once a man came to Amirul Mo'mineen (s) and said to him: O Amirul Mo'mineen (s), would ?you tell us about your Mahdi

Amirul Mo'mineen (s) said: If most of you pass away, the believers become rare and the !clamorers perish, then he will appear

The man said: Where from is the man (al-Mahdi)? Imam Ali (s) said: He is from the Hashemites; the top of the mountain of the Arabs (the best of the Arabs), the sea, to which everyone comes ladling, the safe resort and the pure spring when others become turbid. He is from the people, who do not cower when death hastens, do not weaken when the end approaches and do not recede when the heroes clash. He is always a winner like a lion. He will do away with the oppressors and the arrogants. He is a sword of Allahs. He arises from loftiness. His glory emits from a great glorious family. Let none of those, who hasten towards seditions and who when saying, the evilest of sayers and when keeping silent, fishing in the troubled water, prevents you from paying homage to .him

:Then he talked again about the aspects of al-Mahdi (s) by saying

He is the most generous, the most aware and the kindest of you to his kin. O Allah, make his advent as deliverance from distresses and make the umma unite by him! O you man, if (Allah chooses (that

to you, be determined and do not deviate from him (al-Mahdi) when you are guided to (him. He sighed and pointed at his chest with his hand showing his eagerness to see him.(۱

p: ۲۱۰

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from some of his ((۲)) companions from Ibraheem bin al-Hakam bin Dhaheer from Issma'eel bin Ayyash from :al-Amash that Abu Wail had said

Once Amirul Mo'mineen (s) looked at his son al-Husayn (s) and said: My son is a master as the Prophet (s) has called him a master. Allah will make one of his (al-Husayns) descendants, whose name

will be like the Prophets name and who will be like the Prophet (s) in form and morals, appear while people are in advertence, the truth is suspended and oppression is spread everywhere. The inhabitants of the heaven and the people of the earth will be happy with his advent. He is a man with bright forehead, hooked nose, big abdomen, wide thighs with a mole on the right thigh and with separated front teeth. He will fill the world with justice (after it has been filled with injustice and oppression.(۲

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۳)) Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Hamran :bin Ayun had said

I said to Abu Ja'far al-Baqir (s): I have come to Medina and I have one thousand dinars in my purse. I have promised Allah either to spend the money a dinar after another at your door or you answer

.me to what I am going to ask you about

.He said: O Hamran, ask and I will answer and do not spend your money

I said: I ask you by your kinship to the Prophet (s); are you the man of the matter (?(deliverance

p: ۲۱۱

.He said: No, I am not

?I said: May my father and mother die for you! Who is he then

He said: It is he, who has a red face, hollow eyes, high eyebrows, wide shoulders, (dandruff in his head and a mark in his face. May Allah have mercy upon Moses.(۳

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri ((۴)) from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khathami from Iss~haq

:bin Jareer from Hijr bin Zaida that Hamran bin Ayun had said

?I asked Abu Ja'far al-Baqir (s): Are you al-Qa'im

He said: The messenger of Allah has begotten me. I am the one, who avenge the blood. .Allah does whatever He wills

.I repeated my question

He said: You have known where to go. Your man is the one with the big abdomen and with (dandruff in his head. He is the son of the imams. May Allah have mercy upon so-and-so!(۴

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah az-Zuhri ((۵)) from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khathami from Muhammad bin Issam from Wuhayb bin Hafs that Abu Ja'far al- Baqir (s) :(or Abu Abdullah al-Sadiq (s)) had said

Al-Qa'im (s) has two marks; dandruff in his head and a mole between his two shoulders (on the left side. Under the left shoulder there is a mole like the leaf of myrtle.(۵

Muhammad bin Ya'qoob narrated from Abul Qassim bin al-Ala al-Hamadani that ((۶)) Abdul Aziz bin Muslim had said: We were with Imam ar-Redha (s) in Marw. We met with our companions in the

mosque on Friday. They discussed the matter of the imamate. They mentioned how much disagreement there was about this subject. I came to my master Imam ar-Redha (s) and :told him of what people had discussed. He smiled and said

O Abdul Aziz, the people have ignored and have been deceived by their opinions. Allah has not make His messenger (s) die until He has perfected the religion and revealed the Qur'an to detail everything; permissible and impermissible things, judgements and .penalties and every thing that people might need in their lives

Allah has said, We have not neglected anything in the Book,(۶) and He has revealed to His messenger in the last (farewell) hajj this verse, This day have I perfected for you your (religion and completed My favor on you and chosen for you Islam as a religion.(۷

Definitely the matter of the imamate is from the religion and that religion is not perfected without it. The Prophet (s), before leaving to the better world, has declared to his umma the principles of their

.religion and has showed them the straight path and the clear truth

He has appointed to them Ali as the imam. He has not left anything that the umma need unless he has declared it to them. Then whoever claims that Allah has not perfected His religion denies the

Book of Allah and so he becomes unbeliever. Do they know the importance of the imamate and its position to the umma so that they determine as they like? The imamate ,is much more important

p: ۲۱۳

greater in position, higher in rank, more impervious and profounder than to be perceived by their own minds or to be refuted by their own opinions or that they themselves appoint .the imam according to their fancies

The imamate is a divine position that Allah has favored Abraham (s) with after prophethood then He has honored him with companionship thirdly. Allah has said, Surely I (will make you an Imam of men.(٨) Abraham said delightfully, And of my offspring?(٩

Then Allah has said, My covenant does not include the unjust.(١٠) So this verse has annulled every imamate of every unjust one until the Day of Resurrection and it limited the imamate to the choice

.that Allah has chosen

The choice is the progeny of Abraham (s) that Allah has honored and preferred to all of the human beings. Allah has said, And We gave him Issaq and Yaqoub (Jacob), a son's son, and We made (them) all good and We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve.(١١) It has been still in Abrahams progeny inherited by one after the other and age after age until it has been inherited by Prophet Muhammad (s). Allah has said, Most surely the nearest of

people to Ibrahim are those who followed him and this Prophet and those who believe (and Allah is the guardian of the believers.(١٢

p: ٢١۴

Then the Prophet (s) has entrusted Ali (s) with it (the imamate) according to the order of Allah and then it has been inherited by Alis pure progeny, whom Allah has granted faith, knowledge and wisdom as He has said, And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the Day of Resurrection. (۱۳) The imamate has been limited to the progeny of Ali (s) until the Day of Resurrection because there is no prophet after Muhammad (s). Then how can these ignorants choose the imam? Imamate is the rank of the prophets and the inheritance of their guardians. Imamate is the caliphate of Allah and His messenger and it is the position of Amirul

.(Mo'mineen Ali (s) and the inheritance of al-Hasan and al-Husayn (s

Imamate is the reins of religion, the system that runs the Muslims affairs, the goodness of life and the honor of the believers. Imamate is the progressive basis of Islam. With the imam prayers, zakat, fasting, hajj, jihad, finance, charities, judgements, penalties and protecting the boundaries become perfect. The imam permits what Allah has permitted and prohibits what Allah has prohibited. He defends the religion of Allah, carries out His penalties and invites to the way of his Lord with wisdom, fair exhortation and with inevitable evidence. An imam is the shining sun that spreads its light allover the world while it is in the sky where neither hands nor eyes can harm it. An imam is a luminous moon, a bright lamp, shining light and a guiding star in the dark nights, in the deserts and .in the high seas

p: ۲۱۵

An imam is like pure water to the thirsty. He is the light leading to guidance and he is the saver, who saves from perishment. An imam is like a fire on a hill. It is warm to those, who want to warm

themselves and it is a sign of guidance to the lost. Who turns away from it will perish. An imam is like raining clouds, like the shining sun, like the shady sky, like plain ground, like a .flowing fountain, like a brook and a garden

An imam is like a close companion, a kind father, a good brother and a merciful mother to her child. He is a safe resort to people during disasters. An imam is the trustee of Allah among His people, His authority over them, His caliph on His earth, the advocate of His mission and the defender of His sanctuaries. An imam is purified from sins, free from defects, inspired with knowledge and endowed with discernment. He is the order of religion, the dignity of the Muslims, the rage of the hypocrites and the ruin of the .unbelievers

An imam is the only one of his age. He is incomparable and with no like or substitute. He is endowed with all virtues by the Exalted Giver. Who, then, can know what an imam is to choose him? How

far! Minds become confused, wise men go astray, discerning people abstain, speechers fail, intelligents ignore, poets become tired, men of letters flop and eloquent people falter to describe one aspect of

p: ۲۱۶

.an imams aspects or one virtue of his virtues

How can he be described as all? How can his essence be recognized? Can anything of his affairs be understood? Can anyone replace him? Certainly not! He is like a star to the hands of the catchers! So how can they choose the imam with their fancies or how can minds determine that? Is there another like? Do you think that that is available among other than the Prophets progeny? By Allah their minds have cheated them and their false fancies have deluded them and so they put themselves in a very high position, from which .their feet will slip to the lowest bottom

They want to appoint the imam with confused or inactive minds and deviating thoughts; therefore they become too far away from him (the imam). They look forward to unattainable thing, say false thing and go astray too far and then they fall into confusion when they turn away from the imam knowingly and when the Satan has encrusted their bad deeds to them to take them away from the straight path. They turn away from the choice of Allah, His messenger and Ahlul Bayt and cling to their own choice whereas Allah has said, And your Lord creates and chooses whom He pleases; to choose is not theirs; (glory be to Allah, and exalted be He above what they associate with Him.(۱۴

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter.(۱۵) And, What has happened to

p: ۲۱۷

you? How do you judge? Or have you a book wherein you read? That you have surely therein what you choose. Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? Ask them which of them will vouch for that. Or have they other gods? Then let them bring (their other gods if they are truthful.(۱۶

And, Do they not then reflect on the Quran? Nay, on the hearts there are locks,(۱۷) or, a seal is set on their hearts so they do not understand,(۱۸) or They said, We hear, and they did not obey. Surely

the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw,(۱۹) or, They said: We hear and (disobey,(۲۰) but it is The grace of Allah: He gives it to whom He pleases.(۲۱

How can they choose the imam? An imam is a savant that does not ignore and a guardian that does not wrong. He is the essence of holiness, purity, asceticism, knowledge and worship. He is appointed by the Prophet (s) via revelation. He is from the progeny of the pure Batool(۲۲) (s). There is no defect in his lineage and no one is comparable to him from among all of Quraysh. He is the summit of the Hashimites, the successor of the Prophet (s) and the pleasing of Allah. He is the most honorable of the all. He is with perfect .knowledge and discernment. He undertakes the imamate devotedly

p: ۲۱۸

He is aware of politics. He is obeyed. He carries out the orders of Allah, directs people to .their welfare and guards the religion of Allah

Allah grants the prophets and imams (peace be upon them) with His knowledge and wisdom, which He does not grant anyone else than them with. Hence their knowledge is above the knowledge of the people of every age. Allah says, Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge,(۲۳) and, and whoever is granted wisdom, he indeed is given a great good.(۲۴) And He says about Talut, Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is ,Ample-giving

(Knowing.(۲۵

And He says to His messenger Muhammad (s), and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you (is very great.(۲۶

Allah says about the infallible imams of His prophets progeny, Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibraheems children the Book

and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him and of them is he who turns away from him, and hell is sufficient to (burn.(۲۷

p: ۲۱۹

If Allah chooses someone to run the affairs of His people, He will delight his heart to be ready to that, grant him with wisdom and inspire him with knowledge that he will never fail to answer any question. Allah assists him and makes him infallible that he does never fall into error, fault or mistake. Allah grants him with all of that to be His authority over His people. that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of (mighty grace.(۲۸

After all, can they be fit to choose such an imam? Can their chosen imam be with all these virtues that Allah has granted to the imams, whom He has chosen? By the House of Allah, they have trespassed

the truth and turned their backs to the holy Book of Allah indifferently. The Book of Allah has the remedy and the guidance but they have neglected it and followed their fancies; therefore Allah has dispraised them, detested them and has made them wretched. Allah has said, and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people,(۲۹) and for them is destruction and He has made their deeds ineffective,(۳۰) and

greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the (heart of every proud, haughty one.(۳۱)(۳۲

Muhammad bin Yahya narrated from Ahmad bin Muhammad bin Eessa from al- ((۷)) Hasan bin Mahboob from Iss~haq bin Ghalib that Abu Abdullah al-Sadiq (s) had said in one of his speeches when

:describing the imams

Allah the Almighty has declared his religion with the guiding imams of the Prophets family (s). He has shone His divine method with them and has uncovered to them the hidden springs of His knowledge. Whoever of Muhammads nation knows the right of his imam will taste the sweetness of his faith and find the virtue of the comeliness of his religion. Allah has appointed the imam as a sign to His people and has made him the authority over the believers. Allah has put on the imams head the crown of gravity and has shed upon him some of His light. He is the means between the Heaven and people. Nothing of the blessings of Allah is gained except by the means of the imam. Allah does not accept the .deeds of His people without regarding (the right of) their imam

The imam is able to answer all the vague problems and is aware of all the ambiguous issues of the Sharia and the confusing questions of religion. Allah has chosen for His people the infallible imams from the descendants of al-Husayn (s) one after the other. He has been pleased with them and He has accepted them for His people. Whenever an imam goes to the better world, Allah appoints another

as a guiding imam and a knowing authority to guide the people to the straight path of the .truth

The imams are the authorities of Allah, His preachers and guardians, by whom people are guided and nations are refreshed. Allah has made them as the means of life for His people, as the light in darkness and as the pillars of Islam. All that has been determined by .the will of Allah

p: ۲۲۱

The imams are the preferred choice of Allah, the chosen guides and expected deliverances. Allah has chosen them since the first creation. He has created them as shadows before making them as beings at the right side of His Throne with His care. He has endowed them with wisdom while in the unseen world near Him. He has created them as the pure remainder of Adam, the best of

Noahs progeny, the choice of Abrahams family, the offspring of Ishmael and the purest .(progeny of Muhammad (s

They are still under the care of Allah and they are protected by His angels. They are protected from the evil darkness and the evil of every devil. They are freed from handicaps and diseases. They are

infallible before all kinds of obscenities. They are endowed with piety and patience. They are granted with abstinence, knowledge and virtue. An imam is entrusted with the .position of his father. He keeps silent during the lifetime of his father

But when the will of Allah determines to bring the father to the better world, the son becomes ready to receive the order of Allah. Allah will entrust the son after the death of the father with His religion and make him the authority over His people and the guardian on His earth. He assists him with His angels, grants him His knowledge, entrusts him with His secret, deputes him to undertake the great task, appoints him as the authority over His people, makes him as a light for the believers of His religion and

p: ۲۲۲

.entrusts him with their affairs

Allah is pleased with him as His guardian over His people. He entrusts him with His knowledge, wisdom and religion. He makes him revive His path, obligations and penalties. In his turn, the imam spreads justice when the ignorant become confused, confutes the arguers with the clear proofs and the bright truth of his truthful fathers (s). No one ignores this truth save the wretched, no one denies it save the deviate and no one leaves (it aside save the opponents of Allah.(۳۳

A SON OF THE BEST OF BONDMAIDS

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((۸)) Mufadhdhal bin Qayss bin Rummana al-Ashari, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul

Melik and Muhammad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob az-Zarrad from Hisham bin Salim from Yazeed al-Kinasi that Abu Ja'far al-Baqir (s) had said:

The man of this matter has a likeness to Prophet Joseph (s). He is a son of a (black)(۳۴) .bondmaid. Allah will make him succeed within a night

(The likeness to Prophet Joseph (s) concerns the disappearance.(۳۵

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۹)) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hakam, the brother of Mushmaall al-Asadi, that Abdur

Raheem al-Qaseer had said: I said to Abu Ja'far al-Baqir (s): Does the saying of Amirul Mo'mineen (s) May my father die for him! The son of the best of bondmaids, refer to :Fatima (s)? He said

p: ۲۲۳

Fatima (s) is the best of free ladies. He (al-Mahdi) is the one with a big abdomen and a red (face. May Allah have mercy upon so-andso!(۳۶

((۱۰)) Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al-Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera that Abus-Sabah

had said: Once I came to Abu Abdullah al-Sadiq (s). He said to me: What (news) do you ?have

I said: Good news about your uncle Zayd! He claims that he is a son of a bondmaid. He claims that he is al-Qa'im of this umma and that he is a son of the best of the bondmaids.

.(He said: He has told a lie. He is not as what he has said. If he rises, he will be killed.(۳۷) (۳۸

((۱۱)) Muhammad bin Hammam and Muhammad bin al-Hasan bin Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Sumaa from Abul Jarood from al-Qassim bin al-Waleed al-Hamadani from al-Harith al-Awar al-Hamadani that Amirul Mo'mineen (s) had said:

Blessed is the son of the best of the bondmaids! (He means al-Qa'im) He will humiliate the arrogants and water them a bitter nauseous drink. His sword will kill them terribly. Then the arrogants of Quraysh wish if they could redeem themselves with the world and all (that it has just to be forgiven. He will not stop until he pleases Allah.(۳۹

((۱۲)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from Muhammad and Ahmad the sons of al-Hasan from their father from Thalaba bin Maymoon that Yazeed bin Abu

p: ۲۲۴

:Hazim had said

One day I traveled from Kufa and when I reached Medina, I came to Abu Abdullah al-?Sadiq (s). I greeted him. He asked me: Did anyone accompany you in your travel

I said: Yes, a man from al-Mugheeriyya.(۴۰) Abu Abdullah al-Sadiq (s) said: What did he ?say

I said: He claimed that Muhammad bin Abdullah bin al-Hasan was al-Qa'im. His evidence was that his name was like the name of the Prophet (s) and his fathers name was like the Prophets fathers

name. I said to him: If you depend upon the names, there is one of the descendants of al-Husayn (s) named as Muhammad bin Abdullah bin Ali. He said to me: This is a son of a bondmaid (he

means Muhammad bin Abdullah bin Ali) and that is a son of a free woman. (he means Muhammad bin Abdullah bin al-Hasan). Abu Abdullah al-Sadiq (s) said to me: What did you ?say to him

.I said: I could not answer him

(He said: Do you not know that he (al-Qa'im (s)) is a son of a bondmaid?(۴۱

HIS CONDUCT

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۱۴)) Rabah from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin -Amr from Ahmad bin al

Hasan bin Abban that Abdullah bin Atta al-Mekki had asked Abu Abdullah al-Sadiq (s) .about the conduct of Imam al-Mahdi (s) when he would appear

Abu Abdullah al-Sadiq (s) said: He will act as the Prophet (s) has acted. He will annul all what has been established before him as the Prophet (s) has annulled all that has been -established in the pre

(Islamic age. He will resume Islam anew.(۴۲

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۱۴)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from Abdullah bin

:(Bukayr from his father that Zurara had said to Abu Ja'far Muhammad bin Ali al-Baqir (s

.(I want you to mention to me the name of one of the virtuous men- I meant al-Qa'im (s

.He said: His name is like mine

(?I said: Will he act like Muhammad (s

.He said: O Zurara, how far! He will not act as the Prophet (s) has acted

?I asked: May I die for you! Why not

.He said: The Prophet (s) has acted leniently towards his umma

He has entreated people kindly whereas al-Qa'im (s) will use his sword with them. He has been ordered by the book, which is with him, to do so. He will kill (bad) people without .forgiving anyone

(Woe unto whoever opposes him then.(۴۳

Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from Abdurrahman bin ((۱۵)) Abu Hashim from Abu Khadeeja from Abu Abdullah al-Sadiq (s) that Amirul Mo'mineen (s) :had said

I could have killed the fleers and finished off the wounded (warriors) but I did not do fearing for the end of my companions that if they might be wounded, they would not be (killed. But al-Qa'im (s) is permitted to kill the fleers and to finish off the wounded.(۴۴

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan from ((۱۶)) :Muhammad bin Khalid from Thalaba bin Maymoon that al-Hasan bin Haroon had said

Once I was sitting with Abu Abdullah al-Sadiq (s) when al-Mualla bin Khunays asked him: ?Will al-Qa'im (s), when he appears, act unlike the way, in which Ali (s) has acted

He said: Yes, he will. Ali has acted with leniency and forgiving because he has known that his Shia are going to be controlled after him. But al-Qa'im (s), when appears, will kill and (capture because he knows that his Shia will not be defeated after him forever.(۴۵

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from his father ((۱۷)) :from Rifaa bin Musa that Abdullah bin Atta had said

?I asked Abu Ja'far al-Baqir (s): When al-Qa'im (s) rises, what will he do to people

He said: He will annul all that has been established before him as the Prophet (s) has done (and he will resume Islam anew.(۴۶

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۱۸)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ahmad bin Muhammad bin Abu Nasr from al-Ala fro

:Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said

If people know what al-Qa'im (s) will do when he appears, most of them will wish he would not appear. He kills great numbers of people. He begins with the people of Quraysh. He kills much many

of them until many people say: He is not from Muhammads progeny. If he is from (Muhammads progeny, he will be merciful!(۴۷

Ali bin al-Husayn narrated from Ahmad bin Muhammad bin Abu Nasr from Aasim bin ((۱۹)) :Hameed al-Hannat from Abu Baseer that Abu Ja'far al-Baqir (s) had said

p: ۲۲۷

Al-Qa'im will rise with a new task, new principles and new judgements. He will be severe with the Arabs. He will do not but killing. He will not forgive anyone and he will not care for (any blame because he acts for the sake of Allah.(۴۸

Ali bin al-Husayn narrated from Muhammad bin Ali al-Kufi from al-Hasan bin ((۲۰)) Mahboob from Ali bin Abu Hamza from Abu Baseer that Abu Abdullah al-Sadiq (s) had :said

Why do you urge on the appearance of al-Qa'im? By Allah, he wears rough cloths and eats coarse food. There will be nothing but the sword and killing under the shadow of the (sword.(۴۹

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۲۱)) Ya'qoob Abul Hasan al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu Baseer that Abu Abdullah al-Sadiq (s) had :said

When al-Qa'im appears, there will be nothing between him and between the Arabs and Quraysh except the sword. There will be nothing save killing. So why do they urge on his appearance? By Allah, he wears rough cloths and eats coarse barley. It will be just the (sword and killing under the shadow of the sword.(۵۰

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban ((۲۲)) from Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza from Aasim bin Hameed al-:Hannat that Abu Hamza ath-Thimali had heard Abu Ja'far al-Baqir (s) saying

When al-Qa'im of Muhammads family appears, Allah will support him with His angels. Gabriel will be in front of him, Michael on the right and Israfel on the left. Terror will precede him about a month-travel before him, behind him, on the right side and on the left side. The close angels will be beside him. The first one to follow him will be Muhammad (s) and the second one will be Ali (s). With his sword he will conquer Rome, .Daylam,(۵۱) Sind, India, Kabul and the area of the Caspian

p: ۲۲۸

Al-Qa'im (s) will not appear unless his appearance is preceded by great terror, earthquakes, seditions, calamities, spread of plague, killing among the Arabs, great disagreements among people, separation in religion and bad conditions until one wishes to die day and night because of what madness he sees among people and their trying to eat each other. Al-Qa'im (s) will appear after people reach a very high extent of despair. Blessed is he, who sees al-Qa'im (s) and becomes one of his supporters, and woe unto .whoever opposes him, disobeys his orders and becomes his enemy

He appears with a new method, new principles and new judgements. He will be severe with the Arabs. He will just kill without forgiving anyone and without caring for any blame (because he will act according to the will of Allah.(۵۲

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۲۳)) Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Ali bin Abul Mugheera from Abdullah bin

Shareek al-Aamiri that Bishr bin Ghalib al-Asadi had said: Once al- Husayn bin Ali (s) said :to me

O Bishr, when al-Qa'im al-Mahdi appears, he will bring five hundred men of those, who have remained of Quraysh (the Arabs), and kill them. Then he brings other five hundred men and kills them. Then he brings other five hundred and kills them. Basheer bin Ghalib, the brother of Bishr, said: I witness that al-Husayn bin Ali (s) has mentioned to my brother (six times five hundreds.(۵۳

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin ((۲۴)) Ibraheem from Muhammad bin Abdullah bin Zurara from al-Harith bin al-Mugheera and :Thurayh al-Muharibi that Abu Abdullah al-Sadiq (s) had said

p: ۲۲۹

Nothing remains between us and the Arabs except slaughter. (He pointed with his hand at (his mouth).(۵۴

Ali bin al-Husayn narrated a tradition from Muhammad bin Yahya al-Attar from ((۲۵)) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Sayrafi from Muhammad bin Sinan from Muhammad bin Ali al-Halabi from Sadeer al-Sayrafi from a man of the Arabia, .who had vowed to offer his bondmaid and had come with her to Mecca

The man said: I met the door keepers (of the Kaaba). I told them about my vow and my :bondmaid. Every one of them said to me

Bring her to me and Allah will accept your vow. I felt afraid of that. I told one of our companions of Mecca about that and he said to me: Would you listen to me? I said: Yes, I would. He said: Look at that man, who is sitting beside the Black Rock surrounded by people. He is Abu Ja'far Muhammad bin Ali bin al-Husayn (al-Baqir) (s). Go to him. Tell him .of your story and see what he will say to you and act according to it

I went to him and said: May Allah have mercy upon you! I am a man from the Arabia. There is a bondmaid with me. I have vowed to offer her to the House of Allah (the Kaaba). I told the doorkeepers of that and each of them asked me to give him the bondmaid and that Allah would accept my vow. I felt too afraid of that. Abu Ja'far al-Baqir (s) said: O you slave of Allah, the House neither eats nor drinks. Sell your bondmaid and look for someone from among the people of your country who has come to offer the hajj and now has no money to go back home. Give him the money so that he can return to his home. I did as he had said to me. I met the doorkeepers again. They asked me about the .bondmaid and I told them what Abu Ja'far al-Baqir (s) had asked me to do

p: ۲۳۰

They said: He is a liar and ignorant. He does not know what he says. I mentioned that to Abu Ja'far al-Baqir (s). He said to me:

Would you inform of what I tell you? I said: Yes, I would. He said: Tell them that Abu Ja'far says to you: How about you when your hands and legs are cut and hung on the Kaaba and then you are asked to announce loudly: we are the thieves of the Kaaba? When I wanted to get up, he said: It is not me, who will do that, but it is a man from me.(۵۵)

HIS RULE

((۲۶)) Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Sayrafi from al-Hasan bin Mahboob from Amr bin Shimr that Jabir had said:

A man came to Abu Ja'far al-Baqir (s) and said: May Allah bless you! Please take these five hundred dirhams from me. They are the zakat of my wealth.

Abu Ja'far al-Baqir (s) said: You take them and divide them among the poor Muslims of your neighbors and brothers. Then he said:

When al-Qa'im of Ahlul Bayt rises, he will divide the wealth equally and rule justly over the people. Whoever obeys him certainly obeys Allah and whoever disobeys him disobeys Allah. He is named as Mahdi(۵۶) because he guides to a hidden matter. He takes the Torah and the rest of the divine Books of Allah from the cave of Antakya (Antioch). He will judge among the people of the Torah with the Torah, among the people of the Bible with the Bible, among the people of Psalms (of Prophet David) with the Psalms and among the people of the Qur'an with the Qur'an. The wealth of the world is gathered to him from above the ground and from under the ground. He says to people: Come on to the wrong you have done to your kin! Come on to the bloods you have shed wrongfully! Come on to the sins you have committed! He will offer something that no one has ever offered before him. He will fill the world with justice, equity and light after it has been filled with injustice, oppression and evil.(۵۷)

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((۲۷)) Mufadhdhal bin Ibraheem, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin

Ahmad bin al-Hasan al-Qatawani all from al-Hasan bin Mahboob from Abdullah bin Sinan :that Abu Abdullah al-Sadiq (s) had said

The staff of Prophet Moses (s) was a branch of a myrtle tree planted in Paradise. Gabriel brought it to him when he set out towards Madyan.(۵۸) The staff of Prophet Moses (s) and the coffin of Adam (s) are in the lake of Tabariya. They neither decay nor change until (they will be taken out by al-Qa'im (s) when he will rise.(۵۹

HIS SIGNS AND ACTIONS

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۲۸)) Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood Ziyad bin al-Munthir that Abu Ja'far al-Baqir (s) had

:said

When al-Qa'im (s) appears, he will appear with the banner of Prophet Muhammad (s), the ring of Solomon (s) and the rock and the staff of Moses (s). Then he will order his caller to announce that no one is to carry food, drink or hay. His companions will say: He wants to make us and our cattle die of hunger and thirst. He and his companions will move until the first house they reach. He will strike a rock and then food, drink and hay will come out of it. They will eat and drink and feed their cattle. Then they will reach Najaf, which is near (Kufa.(۶۰)(۶۱

p: ۲۳۲

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin ((۲۹)) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from Sulayman bin Sumaa from Abul

Jarood that Abu Ja'far al-Baqir (s) had said: When al-Qa'im appears in Mecca, his caller will announce that no one is to carry with him food or drink. He (al-Qa'im) will carry with him the rock of Prophet Moses, which is as a burden of a camel. Whenever they stop to rest, the rock will well. Hungry and

thirsty ones will eat and drink and feed their cattle until they will reach Najaf, which is (near Kufa.(۶۲

Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi ((۳۰)) from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr from Hamran bin Ayun :that Abu Ja'far al- Baqir (s) had said

As if I see your religion agitating in its blood and then no one will restore it as it has been before except a man from us Ahlul Bayt. He will give you two gifts a year and two livelihoods a month. You will be granted with wisdom at his time until a woman can judge (with the Book of Allah and the Sunna of the Prophet (s) in her house.(۶۳

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from ((۳۱)) Muhammad bin al-Abbas bin Eessa from al-Hasan bin Ali al-Bataini from his father from :al-Mufadhdhal that Abu Abdullah al-Sadiq (s) had said

The man of this matter will have a house called the house of al- Hamd (the praise). It will have a lamp shining and without being put ۰ut since his birthday until the day when he will (rise with the sword.(۶۴

p: ۲۳۳

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۳۲)) his father (۶۵) from al-Hasan bin Ali bin Yousuf and Muhammad bin Ali al-Kufi from Sadan bin Muslim from some

:of his companions that Abu Abdullah al-Sadiq (s) had said

While a man is behind al-Qa'im (s) ordering and forbidding, he (al-Qa'im) will say: Turn him! They turn him to be before al-Qa'im (s), who will order to kill him. Then everything in (the world will fear him.(۶۶

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((۳۳)) Ahmad bin Muhammad bin Khalid from his father from Sadan bin Muslim from Hisham bin :Salim that Abu Abdullah al-Sadiq (s) had said

As a man is behind al-Qa'im ordering and forbidding, he (al-Qa'im) will order that he is to (be killed. Then everything in the world will fear him.(۶۷

HIS VIRTUE

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- (۳۴) Taymali from Muhammad bin Ali from Muhammad bin Issma'eel bin Buzay from Mansoor bin Younus bin Bazraj from

:Hamza bin Hamran from Salim al-Ashall that Abu Ja'far al-Baqir (s) had said

Prophet Moses (s) looked up in the first Pentateuch what abilities and virtues would be given to al-Qa'im of Muhammads family and then he said: O my Lord, make me al-Qa'im of Muhammads family! It was said to him: He is from Muhammads progeny. He looked up .in the second Pentateuch and he found the same things

He prayed Allah for the same thing and he was answered with the same answer. Then he opened the third Pentateuch and found the same thing. He asked his Lord for the same thing and the same was

p: ۲۳۴

(said to him.(۶۸

THE QURANIC VERSES CONCERNING HIM

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((٣۵)) Ya'qoob al-Jufi Abul Hasan from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father

and Wuhayb from Abu Baseer that Abu Abdullah al-Sadiq (s) had said when talking about this Quranic verse, Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me.(۶۹) It has been revealed about al-(Qa'im and his companions.(٧٠

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin al- ((٣۶)) Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul

Hameed from Iss~haq bin Abdul Aziz that Abu Abdullah al-Sadiq (s) had said when talking about the Quranic verse, And if We hold back from them the punishment until a stated (period of time:(٧١

Punishment is the rising of al-Qa'im (s) and the stated period of time is as the number of the companions, who has fought in the battle of Badr, and as the number of the companions of al-Qa'im

(s).(٧٢)

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf from Issma'eel ((٣٧)) bin Mihran from al-Hasan bin Ali from his father and Wuhayb from Abu Baseer that Abu (Abdullah al-Sadiq (s

had said about this verse, therefore hasten to (do) good works; wherever you are, Allah (will bring you all together:(۷۳

It has been revealed about al-Qa'im (s) and his companions. They will meet together (without an appointment.(۷۴

Ali bin al-Husayn al-Massoodi narrated from Muhammad bin Yahya al-Attar al- ((۳۸)) Qummi from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Najran

from al-Qassim(۷۵) from Abu Baseer that Abu Abdullah al-Sadiq (s) had said about the verse, Permission (to fight) is given to those upon whom war is made because they are (oppressed, and most surely Allah is well able to assist them:(۷۶

(It concerns al-Qa'im (s) and his companions.(۷۷

Ali bin Ahmad narrated from Obaydillah bin Musa from Ahmad bin Muhammad bin ((۳۹)) Khalid from his father from Muhammad bin Sulayman ad-Daylami from Abu Baseer that Abu Abdullah al-Sadiq

(s) had said about the verse, The guilty shall be recognized by their marks:(۷۸)

Allah recognizes them. But the verse has been revealed about al-Qa'im. He will recognize (them by their marks and then he and hiscompanions will strike them with their swords.(۷۹

HOW HE IS RECOGNIZED

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin ((۴۰)) Abdul Jabbar from Safwan bin Yahya from Abu Sa'eed al-Mukari that al-Harith bin al-Mugheera an-Nasri had said: I

?said to Abu Abdullah al-Sadiq (s): With what will the imam (al-Mahdi) be recognized

.He said: With calmness and gravity

?I said: What else

He said: You will know him by (executing) halal and haram (permissibility and

impermissibility), by the need of people to him whereas he will never need any one and .that the weapon of the Prophet (s) will be with him

p: ۲۳۶

?I said: Is he a guardian and a son of a guardian

(He said: He is not but a guardian and a son of a guardian.(٨٠

Muhammad bin Hammam and Muhammad bin al-Hasan bin Muhammad bin ((۴١)) Jumhoor narrated from al-Hasan bin Muhammad bin Jumhoor from his father from :Sulayman bin Sumaa that Abul Jarood had said

I said to Abu Ja'far al-Baqir (s): If the present imam of Ahlul Bayt leaves to the better ?world, with what will the next one be recognized

He said: With guidance, calmness, gravity, acknowledging his virtue by Muhammads progeny and that he will not be asked about anything in the east or in the west unless he (will give the right answer.(٨١

HIS SHIRT

Muhammad bin Hammam narrated from Hameed bin Ziyad al- Kufi from al-Hasan ((۴٢)) bin Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from his uncle al-:Husayn bin Issma'eel that Ya'qoob bin Shuayb had said

Abu Abdullah al-Sadiq (s) said to me: Would I show you the shirt that al-Qa'im will put on ?when he rises

!I said: Yes, please

He opened a case and took a shirt out of it. He spread the shirt. There was some blood on its left sleeve. He said: This is the shirt of the Prophet (s). This blood dropped on it from the Prophets

mouth on the day when his front teeth had been struck. I kissed the spots of blood and (put them on my face. Then Abu Abdullah (s) folded the shirt and put it back in its place.(٨٢

p: ٢٣٧

HIS SOLDIERS AND KNIGHTS

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin al-Hasan from ((۴۳)) Ali bin Hassaan from Abdurrahman bin Katheer that Abu Abdullah al-Sadiq (s) had said about this Quranic

(verse, Allah's commandment has come, therefore do not desire to hasten it:(٨٣

It is our matter (the appearance of al-Qa'im). Allah has ordered not to hasten it until it is assisted with three armies; the angels, the believers and terror. His (al-Qa'ims) advent will be like the advent

of the Prophet (s). Allah has said, Even as your Lord caused you to go forth from your (house with the truth, though a party of the believers were surely averse.(٨۴)(٨۵

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۴۴)) Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu :Abdullah al-Sadiq (s) had said

When al-Qa'im (s) rises, the angels of Badr(٨۶) will descend. They are five thousand angels.(٨٧) A third of them will be on gray horses, a third on piebald horses and a third on (red horses.(٨٨

Abdullah bin Hammad narrated from bin Abu Hamza that Abu Abdullah al-Sadiq (s) ((۴۵)) :had said

When al-Qa'im rises, the swords will be brought down. On each sword there will be the (name of the man, who will use it in fighting, and the name of his father.(٨٩

O people of understanding! Would you please ponder a little on these traditions that talk about al-Qa'im (s), his conduct, his virtue, the angels, who will support him, his rough ,cloths and coarse food

p: ٢٣٨

his strife to obey Allah, his jihad for the sake of Allah to do away with injustice, oppression and tyranny, and to spread justice, fairness and kindness, the aspects of his companions, who will be

three hundred and thirteen men, who will be the rulers of the world and by whom, with ?the support of the angels, the east and the west will be conquered

It is clear that the high position and honored rank that Allah has granted to Imam al-Mahdi, have not been granted to any of the previous imams (s). Allah has made Imam al-Mahdi (s) the means that will carry out His promise, which He has promised the Prophet .(s) of; to perfect the religion and make it prevail over all religions

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al- ((۴۶)) :Hasan bin Moawiya from al-Hasan bin Mahboob that Khallad bin al-Saffar had said

?Once Abu Abdullah al-Sadiq (s) was asked: Is al-Qa'im born

(He said: No, he is not. If I live until he is born, I shall serve him as long as I live.(۹۰

Footnote

Ithbat al-Hudat, vol.۳ p.۵۳۷, Biharul Anwar, vol.۵۱ p.۱۱۵, Muntakhab al-Athar (۱)

.p.۳۰۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۵۹

-Fitan ibn Hammad, vol.۱ p.۳۷۴, Sunan of Abu Dawood, vol.۴ p.۱۰۸, Jami al (۲)

,Usool, vol.۱۱ p.۴۹, Mukhtasar of Abu Dawood, vol.۶ p.۱۶۲, Iqd ad-Durar p.۲۳, ۲۴

,Mishkat al-Masabeeh, vol.۳ p.۲۶, Muqaddima of Ibn Khaldoon p.۲۴۸ ,۳۸ ,۳۱

Asna al-Matalib p.۱۳۰, Orf al-Sayooti, vol۲ p.۵۹, ad-Durr al-Manthoor, vol.۶

-p.۵۸, Jam al-Jawami, vol.۲ p.۳۵, Kanzul Ommal, vol.۱۳ p.۶۴۷, al-Ghayba by at

p: ۲۳۹

al-Toossi p.۱۸۸, ۱۸۹, Omda of ibn Batreeq p.۴۳۴, at-Taraif, vol.۱ p.۱۷۷, al-Malahim wel Fitan by Ibn Tawoos p.۱۴۴.

(۳) Ithbat al-Hudat, vol.۳ p.۵۳۸, Biharul Anwar, vol.۵۱ p.۴۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۷.

(۴) Ibid.

(۵) Biharul Anwar, vol.۵۱ p.۴۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۳۸.

(۶) Qur'an, ۶ :۳۸.

(۷) Qur'an, ۵:۳.

(۸) Qur'an, ۲:۱۲۴.

(۹) Ibid.

(۱۰) Ibid.

(۱۱) Qur'an, ۲۱:۳۷.

(۱۲) Qur'an, ۳:۶۸.

(۱۳) Qur'an, ۳۰:۵۶.

(۱۴) Qur'an, ۲۸:۶۸.

(۱۵) Qur'an, ۳۳:۳۶.

(۱۶) Qur'an, ۶۸:۳۶-۴۱.

(۱۷) Qur'an, ۴۷:۲۴.

(۱۸) Qur'an, ۹:۸۷.

(۱۹) Qur'an, ۸:۲۱-۲۳.

(۲۰) Qur'an, ۲:۹۳.

(٢١) Qur'an, ۵٧:٢١.

(٢٢) Fatima, the Prophets daughter.

(٢٣) Qur'an, ١٠:٣۵.

(٢۴) Qur'an, ٢:٢۶٩.

(٢۵) Qur'an, ٢:٢۴٧.

(٢۶) Qur'an, ۴:١١٣.

(٢٧) Qur'an, ۴:۵۴-۵۵.

(٢٨) Qur'an, ۵٧:٢١.

(٢٩) Qur'an, ٢٨:۵٠.

(٣٠) Qur'an, ۴٧:٨.

(٣١) Qur'an, ۴٠:٣۵.

(٣٢) Kamal ad-Deen p.۶٧۵, Maani al-Akhbar p.٩۶, Oyoon Akhbar ar-Redha p.٢١۶, al-Amaly by al-Sadooq p.۵٣۶, Yanabeeul Maajiz ٣٢٩.

(٣٣) Biharul Anwar, vol.٢۵ p.١۵٠, Yanabeeul Maajiz p.٣٣۵.

(٣۴) It has not been proved that the mother of Imam al-Mahdi (s) was a black woman.

(٣۵) The tradition is mentioned in chap.١٠ no.٣.

(٣۶) Ithbat al-Hudat, vol.٣ p.۵٣٨, Biharul Anwar, vol.۵١ p.۴٢, Muntakhab al-Athar p.٢۴٠, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٣۶.

(٣٧) It has been proved by the true traditions that the martyr Zayd (may Allah be pleased with him) has been praised for his high position and his great situation

against oppression and for his invitation to apply the real laws of Islam besides inviting people to acknowledge the imamate of Imam ar-Redha (s). So this .tradition is either to be denied or to be interpreted anyway

p: ۲۴۰

(۳۸) Rijal al-Kashshi p.۳۵۰, Ithbat al-Hudat, vol.۳ p.۱۲۵, Biharul Anwar, vol.۴۶ p.۱۹۴, vol.۵۱ p.۴۲.

(۳۹) Al-Fitan by ibn Hammad, vol.۱ p.۳۵۰, Urf by al-Sayooti, vol.۲ p.۷۳, Kanzul Ommal, vol.۱۴ p.۵۸۹, al-Malahim wel Fitan by ibn Tawoos p.۶۶, Ithbat al-Hudat, vol.۳ p.۵۳۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۱۷.

(۴۰) Al-Mugheeriyya: the companions of al-Mugheera bin Sad the liar, who used to ascribe fabrications to Imam Abu Ja'far al-Baqir (s).

(۴۱) Ithbat al-Hudat, vol.۳ p.۵۳۹, Biharul Anwar, vol.۵۱ p.۴۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۳۵.

(۴۲) Ithbat al-Hudat, vol.۳ p.۵۳۹, Hilyatul Abrar, vol.۲ p.۶۲۷, Biharul Anwar, vol.۵۲ p.۳۵۲, Muntakhab al-Athar p.۳۰۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۵۱.

(۴۳) Iqd ad-Durar p.۲۲۶, Ithbat al-Hudat, vol.۳ p.۵۳۹, Hilyatul Abrar, vol.۲ p.۶۲۸, Biharul Anwar, vol.۵۲ p.۳۵۳, Muntakhab al-Athar p.۳۰۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۰۳.

(۴۴) Biharul Anwar, vol.۵۲ p.۳۵۳, Mustadrak al-Wassail, vol.۱۱ p.۵۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۱۷.

(۴۵) Biharul Anwar, vol.۵۲ p.۳۵۳, Hilyatul Abrar, vol.۲ p.۶۲۸.

(۴۶) Iqd ad-Durar p.۲۲۷, Hilyatul Abrar, vol.۲ p.۶۲۹, Biharul Anwar, vol.۵۲ p.۳۵۴, Muntakhab al-Athar p.۳۰۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۱۹.

(۴۷) Iqd ad-Durar p.۲۲۷, Ithbat al-Hudat, vol.۳ p.۵۳۹, Hilyatul Abrar, vol.۲ p.۶۲۹, Biharul Anwar, vol.۵۲ p.۳۵۴, Bisharatul Islam p.۲۶۳, Mojam Ahadeeth al-Imam al-

.Mahdi, vol.٣ p.٣٠۴

(۴٨) Ithbat al-Hudat, vol.٣ p.۵۴٠, Biharul Anwar, vol.۵٢ p.٣۵۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢۵٣.

(۴٩) Al-Ghayba by at-Toossi p.۴۵٩, al-Kharaij wel Jaraih, vol.٣ p.١١۵۵, Iqd ad-Durar p.٢٢٨, Muntakhab al-Anwar al-Mudheea p.٣٢, Ithbat al-Hudat, vol.٣ p.۵١۵, ۵۴٠, ۵٨۶, Hilyatul Abrar, vol.٢ p.۶٢٩, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.٣٧.

(۵٠) Refer to the previous references and Mojam Ahadeeth al-Imam al-Mahdi, vol.٣

p: ٢۴١

.p.۲۵۳, ar-Raja by al-Astarabadi p.۱۵۷

(۵۱) Daylam is in Iran and Sind is in Pakistan.

(۵۲) Ithbat al-Hudat, vol.۳ p.۵۴۰, Biharul Anwar, vol.۵۲, ۳۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۸۳.

(۵۳) Ithbat al-Hudat, vol.۳ p.۵۴۰, Biharul Anwar, vol.۵۲ p.۳۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۸۳.

(۵۴) Biharul Anwar, vol.۵۲ p.۳۴۹.

(۵۵) Biharul Anwar, vol.۵۲ p.۳۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۰۴.

(۵۶) Mahdi in Arabic means guided.

(۵۷) Ilal ash-Sharayi p.۱۶۱, Iqd ad-Durar p.۳۹, Ithbat al-Hudat, vol.۳ p.۴۹۷, ۵۴۰, Hilyatul Abrar, vol.۲ p.۵۵۶, Biharul Anwar, vol.۵۱ p.۲۹, vol.۵۲ p.۳۵۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۲.

(۵۸) Madyan was the village of Prophet Shuayb (Jethro).

(۵۹) Ithbat al-Hudat, vol.۳ p.۵۴۰, Hilyatul Abrar, vol.۲ p.۵۷۹, Biharul Anwar, vol.۵۲ p.۳۵۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۲.

(۶۰) Najaf and Kufa are two cities in Iraq.

(۶۱) Basair ad-Darajat p.۱۸۸, Al-Kafi, vol.۱ p.۲۳۱, Kamal ad-Deen p.۶۷۰, al-Khara'ij wel Jara'ih, vol.۲ p.۶۹۰, Muntakhab al-Anwar al-Mudheea p.۱۹۹, Ithbat al-Hudat, vol.۳ p.۴۴۰, ۵۴۱, Hilyatul Abrar, vol.۲ p.۵۷۹, ۵۸۰, Biharul Anwar, vol.۱۳ p.۱۸۵, vol.۵۲ p.۳۲۴, ۳۲۵, ۳۳۵.

(۶۲) Ibid.

Hilyatul Abrar, vol.۲ p.۶۴۲, Biharul Anwar, vol.۵۲ p.۳۵۲, Mojam Ahadeeth al-Imam (۶۳) .al-Mahdi, vol.۳ p.۳۲۴

Hilyatul Abrar, vol.۲ p.۶۸۴, Biharul Anwar, vol.۵۲ p.۱۵۸, Mojam Ahadeeth al-Imam (۶۴) .al-Mahdi, vol.۳ p.۳۸۰

.The phrase from his father might be additional (۶۵)

-Ithbat al-Hudat, vol.۳ p.۵۴۱, Biharul Anwar, vol.۵۲ p.۳۵۵, Mojam Ahadeeth al (۶۶) .Imam al-Mahdi, vol.۴ p.۴۱

.Ibid (۶۷)

Iqd ad-Durar p.۲۶, al-Sirat al-Mustaqeem, vol.۲ p.۲۵۷, Ithbat al-Hudat, vol.۳(۶۸) p.۵۴۱, ۶۱۴, Biharul Anwar, vol.۵۱ p.۷۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ .p.۲۴۶

.Qur'an, ۲۴:۵۵ (۶۹)

,Hilyatul Abrar, vol.۲ p.۵۹۵, al-Mahajja p.۱۴۸, Biharul Anwar, vol.۵۱ p.۵۸ (۷۰)

p: ۲۴۲

-Yanabeeul Mawadda p.۴۲۵, Muntakhab al-Athar p.۱۶۱, ۲۹۴, Mojam Ahadeeth al

.Imam al-Mahdi, vol.۵ p.۲۸۲

.Qur'an, ۱۱:۸ (۷۱)

,Taweel al-Aayat, vol.۱ p.۲۲۳, Ithbat al-Hudat, vol.۳ p.۵۴۱, al-Mahajja p.۱۰۲ (۷۲)

-Tafseer al-Burhan, vol۲ p.۲۰۸, ۲۰۹, Biharul Anwar, vol.۵۱ p.۵۸, Mojam Ahadeeth al

.Imam al-Mahdi, vol.۵ p.۱۶۸

.Qur'an, ۲:۱۴۸ (۷۳)

,Ithbat al-Hudat, vol.۳ p.۵۴۱, Tafseer al-Burhan, vol.۱ p.۱۶۲, al-Mahajja p.۲۰ (۷۴)

Hilyatul Abrar, vol.۲ p.۶۲۲, Biharul Anwar, vol.۵۱ p.۵۸, Mojam Ahadeeth al-Imam

.al-Mahdi, vol.۵ p.۳۲

.He might be Aasim (۷۵)

.Qur'an, ۲۲:۳۹ (۷۶)

Biharul Anwar, vol.۵۱ p.۵۸, Muntakhab al-Athar p.۱۷۰, Mojam Ahadeeth al-Imam (۷۷)

.al-Mahdi, vol.۵ p.۲۶۴

.Qur'an, ۵۵:۴۱ (۷۸)

,Ta'weel al-Aayat, vol.۲ p.۶۳۹, Ithbat al-Hudat, vol.۳ p.۵۴۲, Tafseer al-Burhan (۷۹)

.vol.۴ p.۲۶۸, ۲۶۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۳۶

.Biharul Anwar, vol.۵۲ p.۱۵۶ (۸۰)

Biharul Anwar, vol.۵۲ p.۱۵۶ (۸۱)

Ithbat al-Hudat, vol.۳ p.۵۴۲, Hilyatul Abrar, vol.۲ p.۵۷۵, Biharul Anwar, vol.۵۲ (۸۲)

.p.۳۵۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۹۰

.Qur'an, ۱۶:۱ (۸۳)

.Qur'an, ۸:۵ (۸۴)

.It is mentioned in chap.۱۱. no.۹ (۸۵)

.The angels who have assisted the believers in the battle of Badr (۸۶)

In other traditions it is mentioned that they are three hundred and thirteen (۸۷)
.angels

,Ilam al-Wara p.۴۳۱, Ithbat al-Hudat, vol.۳ p.۵۲۷, ۵۴۲, Hilyatul Abrar, vol.۲ p.۶۲۶ (۸۸)
.Biharul Anwar, vol.۵۲ p.۳۵۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۹

,Ithbat al-Hudat, vol.۳ p.۵۴۲, Biharul Anwar, vol.۵۲ p.۳۵۶, Bisharatul Islam p.۲۱۵ (۸۹)
.Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۷

-Iqd ad-Durar p.۱۶۰, Biharul Anwar, vol.۵۱ p.۱۴۸, Mojam Ahadeeth al-Imam al (۹۰)
.Mahdi, vol.۳ p.۳۸۵

chapter ۱۴

THE SIGNS PRECEDING THE APPEARANCE

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Abu Iss~haq Ibraheem bin ((۱)) Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Abban bin Uthman :that Abu Abdullah al-Sadiq (s) had said

p: ۲۴۳

One day while the Prophet (s) was in al-Baqee,(١) Ali (s) came and asked where the Prophet (s) was. It was said to him that he had been in al-Baqee. Ali (s) went to al-Baqee. He greeted the Prophet (s) and the Prophet (s) asked him to sit down on his right hand.

Then Ja'far bin Abu Talib (Alis brother) came and greeted the Prophet (s). The Prophet (s) asked him to sit down on his left.

Then al-Abbas (the Prophets uncle) came, greeted the Prophet (s) and the Prophet (s) seated him before him.

The Prophet (s) turned to Ali (s) and said: O Ali, shall I tell you of good news? Ali (s) said: Yes please, O messenger of Allah. The Prophet (s) said: Gabriel has just been with me a moment ago. He has told me that al-Qa'im, who will appear at the end of time and fill the world with justice after it will have been filled with injustice and oppression, will be from your progeny and from the descendants of al-Husayn. Ali said: O messenger of Allah, whatever goodness we have gotten from Allah is by means of you.

Then the Prophet (s) turned to Ja'far bin Abu Talib and said:

O Ja'far, shall I tell you of good news? Ja'far said: Yes please, O messenger of Allah. The Prophet (s) said to Ja'far: Gabriel has just been with me and told me that the one, who will deliver the banner to al-Qa'im, will be from your progeny. Do you know who he is? Ja'far said: No, I do not. The Prophet (s) said: It is he, whose face will be like a dinar, whose teeth will be like a saw and whose sword will be like a flame of fire. He will enter into the mountain lowly and will come out of it nobly surrounded by Gabriel and Michael.

p: ٢٤٤

Then the Prophet (s) turned to al-Abbas and said to him: O the uncle of the Prophet, shall I ?tell you of what Gabriel has told me

Al-Abbas said: Yes please, O messenger of Allah. The Prophet (s) said: Gabriel said to me: How much distresses your progeny will receive from the progeny of al-Abbas! Al-Abbas :said

O messenger of Allah, do I avoid sleeping with women? The Prophet (s) said: Allah has (already determined what will happen.(۲

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ahmad ((۲)) bin Muhammad bin Khalid from Ibraheem bin Muhammad bin al-Mustaneer from :Abdurrahman bin al-Qassim from his father that Abdullah bin Abbas had said

The Prophet (s) said to my father: O Abbas, how much misfortunes my progeny will get from your progeny and then how much woes will come upon your progeny from my !progeny

?Al-Abbas said: Do I avoid sleeping with women

The Prophet (s) said: The will of Allah has already been determined and the decision is in (His hand. But the end will be in the control of my progeny.(۳

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad al-Kufi ((۳)) from Ali bin al-Sabah from Abu Ali bin al- Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Sad bin Tareef from al-Asbugh :bin Nabata that Imam Ali (s) had said

After one hundred and fifty years unbeliever rulers, untrusted treasurers and dissolute officials will control the rule. Then the merchants increase but the profits decrease. Usury spreads, illegitimate sons will be everywhere, adultery increase, relatives deny each other, the crescent is regarded as greater than it is, a woman is satisfied with a woman (in .lesbianism) and a man is satisfied with a man

p: ۲۴۵

?A man said to him: What will we do when such a time comes

Imam Ali said: Escape! Escape! The justice of Allah will still spread among this umma as long as the ulama do not incline to the rulers and as long as the pious still forbid the dissolute from committing sins. If they do not do so and then they are alerted and say: :There is no god but Allah, Allah will say from on His Throne

(You say it falsely. You are not truthful.(۴

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۴)) from al-Hasan bin Ali bin Fadhdhal from Sufyan bin Ibraheem al-Jareeri from his father :from Abu Sadiq that Amirul Mo'mineen (s) had said

During the rule of the Abbasids there will be ease and wealth. Their state will be so strong that even if the Turks, the Daylams, the Sindese, the Indians, the Berbers and the Taylasanese(۵) unite together, they will not shake it. They will still live at ease until their followers and commanders deviate from them and until Allah empowers a severe man, who will rise from the place, in which their rule has been established. He will conquer every town he passes by. He will defeat every army standing against him. He will remove every ease and wealth. Woe will be upon whoever resists him. He will still do so until he triumphs. Then he will deliver his victory to a man from my progeny, who will say the truth (and will act according to the truth.(۶

p: ٢۴۶

Muhammad bin Hammam narrated from Abdullah bin Ja'far al- Himyari from al- ((٥))
:Hasan bin Mahboob from Ali bin Riab that Muhammad bin Muslim had said

Abu Abdullah al-Sadiq (s) had said: Before the rising of al-Qa'im there will be some signs, .with which Allah tries His faithful people

?I said: What are they

He said: It is the saying of Allah, And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.(٧) When Allah says (We will try you) He means the believers, when He says (with somewhat of fear), He refers to the fright that is caused at the end of the rule of the family of so-and-so, (hunger) is because of expensive prices, (loss of property) is corruption of trade and littleness of profits, (lives) is quick deaths, (fruits) is little production of plants and little .blessing of fruits and (give good news to the patient) when al-Qa'im appears

Then he said to me: O Muhammad, this is the interpretation of the verse. Allah says, But none knows its interpretation except Allah and those who are firmly rooted in knowledge .((٨)(٩

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۶)) Ya'qoob from Abul Hasan al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu :Hamza from Abu Baseer that Abu Abdullah al-Sadiq (s) had said

There must be a sedition before the appearance of al-Qa'im, during which people become hungry, terrified by killing and they lose their properties and lives. This has been clarified by the Book of Allah. Allah has said, And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good (news to the patient.(١٠

p: ٢٤٧

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ali bin Ibraheem bin ((٧)) Hashim from his father from Muhammad bin Hafs from Amr bin Shimr that Jabir al-Jufi :had said

Once I asked Abu Ja'far al-Baqir (s) about the meaning of this saying of Allah, We will most certainly try you with somewhat of fear and hunger, and he said: O Jabir, it has a general meaning and a special meaning. The special meaning is that hunger will afflict Kufa and especially the opponents of Muhammads progeny and will perish them. As for the general meaning, there will be terror and hunger in Sham(١١) that have never been faced before. Hunger will be before the rising of al-Qa'im (s) but terror will be after his (rising.(١٢

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin ((٨)) Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Thalaba bin Maymoon from :Mamar bin Yahya from Dawood ad-Dajaji that Abu Ja'far al-Baqir (s) had said

Once Amirul Mo'mineen (s) was asked about (the meaning of) this Quranic verse, The (sects among them disagreed.(١٣

.He said: Expect deliverance when three signs appear

?He was asked: What are they

He said: Disagreement among the people of Sham, the black banners coming from .Khurasan and terror in the month of Ramadan

?He was asked: What terror is in Ramadan

He said: Have you not heard the saying of Allah in the Qur'an, If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it?(١۴) It is a sign that will bring the girls out of their veils, awaken the sleepers and terrify the (awake.(١٥

p: ٢۴٨

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari ((٩)) from Abdullah bin Khalid at-Tameemi from

some of his companions from Muhammad bin Abu Omayr from Abu Ayyoob al-Khazzaz :from Umar bin Handhala that Abu Abdullah al-Sadiq (s) had said

Before the appearance of al-Qa'im there will be five signs; the rising of al-Sufyani, the rising of al-Yamani,(١۶) a cry from the Heaven, killing the pure innocent man and sinking in (the desert.(١٧

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik al-Fazari ((١٠)) from Musa bin Ja'far bin Wahab from al-Hasan bin Ali al-Washsha from Abbas bin :Abdullah(١٨) from Dawood bin Sarhan that Abu Abdullah al-Sadiq (s) had said

.Before the year of the cry (from the Heaven), there will be a sign in the month of Rajab

?He was asked: What is it

(He said: A face will appear on the moon and a protruding hand.(١٩

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((١١)) Ya'qoob bin Zayd from Ziyad bin Marwan from Abdullah bin Sinan that Abu Abdullah al-:Sadiq (s) had said

The cry (from the Heaven), the rising of al-Sufyani, the rising of al-Yamani, killing the pure innocent man and a hand appearing in the sky will be inevitable. There will be also a fright in Ramadan, which will awaken the sleepers, terrify the awake and bring the girls out of (their veils.(٢٠

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Ali bin ((١٢)) Aasim from Ahmad bin Muhammad bin Abu Nasr that Imam Abul Hasan ar-Redha (s) had :said

p: ٢۴٩

Before the appearance of al-Qa'im, there will be the risings of al-Sufyani, al-Marwani, al-Yamani and Shuayb bin Salih. Then how does this one (Muhammad bin Ibraheem bin (Issma'eel known as ibn Tabataba) claim such a thing (to be al-Qa'im)?(۲۱

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ahmad bin Yousuf bin ((۱۳)) Ya'qoob Abul Hasan al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb bin Hafs from Abu Baseer that Abu Ja'far al-Baqir (s) :had said

If you see a great fire burning in the east for three days or seven days, then wait for the !deliverance of Muhammads progeny inshallah. Allah is Mighty, Wise

Then he said: The cry will not occur except in the month of Ramadan because Ramadan is .the month of Allah and the cry is the cry of Gabriel to the people

Then he added: A call will come from the Heaven with the name of al-Qa'im. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry (of Gabriel (s

Then he said: The cry will be in the month of Ramadan, in a night of a Friday, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblis the cursed calling out: So-and-so (Uthman) is killed unjustly just to make people doubt and become confused. On that day much many people will doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Gabriel. The evidence is that he will call out the name of al-Qa'im and the name of his father. The call will be heard by everyone until the virgins in .(their veils instigate their fathers and brothers to rise (to join al-Qa'im

p: ۲۵۰

These two calls must occur before the appearance of al-Qa'im. One will be from the Heaven calling out the name of al-Qa'im and the name of his father. It will be the call of Gabriel. The other will be from the earth and it will be the call of Iblis calling out the name of someone claiming that he has been killed unjustly just to create sedition among !people. Obey the first call and beware of being deceived by the second one

He also said: Al-Qa'im will not appear except after a great terror among people, earthquakes, seditions, calamities, plague, terrible killing among the Arabs, great disagreements among people, separation in the religion and bad living until one will wish to die in the morning or in the evening because of the oppression of people and their striving to eat each other. Al-Qa'im will disappear

after the people will have become so desperate and hopeless to get any deliverance. How blessed is he, who lives until the appearance of al-Qa'im and becomes one of his assistants and woe unto whoever opposes him, objects to his orders and become one of .his opponents

He said: When he (al-Qa'im) rises, he will rule with a new method, new principles, new Sunna and new judgements. He will be severe with the Arabs. He will kill great numbers of people without forgiving anyone and without caring for any blame because he will act .according to the will of Allah

He said: If the people of the family of so-and-so disagree among themselves, then you wait for deliverance to come soon because your deliverance will not come except after their disagreement. If they disagree, then expect the cry in Ramadan and the appearance of al-Qa'im. Allah does what he wills! Al-Qa'im will not appear and you will not get what you look forward to unless those people disagree among themselves. If that occurs, people will seize the opportunity against them, separation will occur and then al-.Sufyani will rise

p: ٢٥١

He said: The family of so-and-so must rule. When they rule and disagree among themselves, their state will be separated and lost.

Al-Khurasani (٢٢) and al-Syfyani will rise against them; this from the east and that from the west. They will compete towards Kufa as two racehorses until that family will be perished by them.

He said: The risings of al-Sufyani, al-Yamani and al-Khurasani will be in the same year, in the same month and on the same day.

They will be like the beads of a rosary; one following the other.

Sufferings will be from every side. Miserable will be whoever resists them. From among the three banners, only the banner of al- Yamani will be a banner of guidance because he will invite to the mission of your man (al-Qa'im). When al-Yamani rises, he will forbid selling weapons for all of the people and for the Muslims as well. When al-Yamani rises, you are to join him because his banner will be a banner of guidance. It is not permissible for any Muslim to turn away from him and whoever does so, will be in Hell, because al-Yamani will invite to the truth and to the straight path.

He said: The loss of the rule of the family of so-and-so will be like the breaking of pottery or like a man, who has a piece of pottery in his hand while he is walking. It falls from his hand while he is inattentive but immediately he becomes attentive to find that it is broken. So is the loss of their rule. They will be so inattentive when their state will be lost.

p: ٢٥٢

:One day Amirul Mo’mineen (s) said from on the minbar of Kufa

Allah has determined that it is inevitable for the Umayyads to be killed by the sword .openly and for the family of so-and-so to be defeated unexpectedly

He said: There must be grinding querns. When they (the querns) begin to turn around their axis, Allah will send a severe man, whose mention is obscure, against them. Victory .will be always with him

His companions will be longhair and with long moustaches. Their cloths will be black and their banners will be black too. Woe unto

whoever opposes them. They will kill their opponents excitedly. By Allah, as if I see them, their actions and what distresses the dissolute and the rude nomads will get from them! Allah will make them defeat those rude people with no mercy. They will kill them in their city at the shore of the Euphrates as a reward to what they have committedand Allah is not in the least unjust to the

(servants!(۲۳

Ahmad bin Muhammad bin Sa’eed narrated from Ahmad bin Yousuf bin Ya’qoob ((۱۴)) from Issma’eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from :Shurahbeel that Abu Ja’far al-Baqir (s) had said when he had been asked about al-Qa’im

Al-Qa’im does not appear until a caller from the Heaven will call out that everyone in the (east and in the west will hear the call even the girls in their veils.(۲۴

Ahmad bin Muhammad bin Sa’eed narrated from Ali bin al- Hasan from Ya’qoob bin ((۱۵)) Zayd from Ziyad al-Qandi from some of his companions that it was said to Abu Abdullah :(al-Sadiq (s

p: ۲۵۳

?Is the rising of al-Sufyani inevitable

He said: Yes, it is. Killing the pure innocent man, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the Heaven and the appearance of al-Qa'im .are also inevitable

?It was said to him: What is the call

(He said: A caller calling out the name of al-Qa'im and the name of his father (s).(۲۵

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Ali bin ((۱۶)) Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from bin Abu Yafoor that :Abu Abdullah al- Sadiq (s) had said to him

Keep in mind the perishment of so-and-so (he mentioned a name of a man from the Abbasids), the rising of al-Sufyani, killing the pure innocent man, the sinking and the call, by which the man of this matter (al-Qa'im) will be known. The entire deliverance will be (after the perishment of that man of the Abbasids.(۲۶

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Ali bin ((۱۷)) Mahziyar from Hammad bin Eessa from al-Husayn bin Mukhtar from Abdurrahman bin :Siyaba from Imran bin Maytham that Abaya bin Ribiy al-Asadi had said

Once we came to Amirul Mo'mineen (s). We were five persons and I was the youngest of them. I heard him saying: My brother, the messenger of Allah, has said to me: I am the last of a thousand prophets and you are the last of a thousand guardians. I have been .entrusted with what they have not entrusted with

p: ۲۵۴

.I said: People were not just to you

He said: It is not as you think, O my nephew.(٢٧) By Allah, I know a thousand words (facts, data, informationetc.) that no one other than me and other than Muhammad (s) knows. People recite a verse from the Qur'an, which is (And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall speak unto them, because people did not believe in Our communications) (٢٨) but they do not ?ponder on it deeply. Do I tell you about the end of the rule of the family of so-and-so

!We said: Yes please, O Amirul Mo'mineen

He said: (when) killing an innocent sacred man on a sacred day and in a sacred place. I swear by Him, Who has split the seed and created man, they will not rule after that .except for fifteen nights

?We said: will something occur before or after that

He said: A cry in Ramadan, that will terrify the awake, awaken the sleepers and bring the (girls out of their veils.(٢٩

((١٨)) Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya bin Shayban from Abu Sulayman Yousuf bin Kulayb from al-Hasan bin Ali bin Abu Hamza :from Sayf bin Omayra from Abu Bakr al-Hadhrami that Abu Ja'far al-Baqir (s) had said

The Abbasids must rule. When they rule, they will disagree and their state will separate. Al-Khurasani and al-Sufyani will rise against them. One will come from the east and the other from the west. They will hurry towards Kufa as tow racehorses. The decline of the Abbasids will be caused by these two leaders. None of them (the Abbasids) will remain (alive.(٣٠

p: ٢۵۵

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan al-Taymali from ((۱۹)) :Amr bin Uthman from al-Hasan bin Mahboob that Abdullah bin Sinan had said

Once when I was with Abu Abdullah al-Sadiq (s), a man from Hamadan said to him: People criticize us and say to us that we claim that a caller from the Heaven will call out the name .of the man of deliverance

Abu Abdullah al-Sadiq (s) became so angry. He changed his sitting and said: Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father

saying: By Allah, it has been mentioned in the Qur'an. Allah has said, If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.(۳۱)Everyone on the

earth then will submit to that (the call coming from the Heaven) and his neck will stoop when a call is heard from the Heaven announcing that: The right is with Ali bin Abu Talib and his followers. The next day Iblis will rise in the space until he disappears from the people of the earth and calls out: The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood. Allah will confirm the believers, who believe in the first call and then those, whose hearts

are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first

p: ۲۵۶

.(call is a piece of magic of the people of this house (Ahlul Bayt

Then Abu Abdullah al-Sadiq (s) recited this Quranic verse, And if they see a miracle they turn aside and say: Transient magic.(۳۲) The same was narrated by Ahmad bin Muhammad bin Sa'eed from

Muhammad bin al-Mufadhdhal bin Ibraheem, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob from

(Abdullah bin Sinan.(۳۳

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۲۰)) Hasan bin Hazim from Obayss bin Hisham an-Nashiry from Abdullah bin Jibilla from Abdus-Samad bin Basheer

:(that Imara al-Hamadani had said to Abu Abdullah al-Sadiq (s

May Allah make you succeed! Some people criticize us and say that we claim that there .will be a voice calling out from the Heaven

Abu Abdullah al-Sadiq (s) said: My father often said: It has been mentioned in the Book of Allah: (If We please, We should send down upon them a sign from the heaven so that their necks should

stoop to it). All the people of the earth will believe in the first call. The next day Iblis will rise high in the sky until he disappears and then he will call out: Uthman has been killed unjustly. You are to

avenge his blood. Some people will apostate and say that it is the magic of the Shia. Therefore Allah has said: (And if they see a miracle they turn aside and say: Transient (magic).(۳۴

p: ۲۵۷

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad from ((٢١)) Obayss bin Hisham from Abdullah bin Jibilla from his father that Muhammad bin al-Samit :had said

I asked Abu Abdullah al-Sadiq (s): Will there be certain signs before this matter (the (?appearance of al-Qa'im

.He said: Yes, there will

?I asked: What are they

He said: The perishment of the Abbasids, the rising of al-Sufyani, killing the pure innocent .man, the sinking of the desert and the call from the Heaven

!I said: May I die for you! I am afraid that these things may take a long time

(He said: No. They will be like the beads of a rosary; one coming after the other.(٣٥

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob ((٢٢)) Abul Hasan al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb

:from Abu Baseer that Abu Ja'far al-Baqir (s) had said

.Al-Qa'im (s) will rise in an odd year; one, three, five, seven or nine

When the Umayyads rule and disagree among themselves, their state will decline and then the Abbasids will rule. Their state remains strong and they live at ease and wealth until they disagree

among themselves. Then their state will decline and the people of the east and of the west will disagree. People will face difficult times full of terror. They will remain so until a caller calling out

from the Heaven. When you here the call, you are to hurry up (to join al-Qa'im). By Allah, as if I see him (al-Qa'im) between the corner (of the Kaaba) and the temple (of Abraham). He will be paid

homage to rule over the people with a new method, new principles and a new rule (determined by the Heaven. None of his armies will be defeated until he dies.(٣۶

((٢٣)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Fudhayl bin Muhammad, the freed slave of

:Muhammad bin Rashid al-Bajali that Abu Abdullah al-Sadiq (s) had said

The call coming from the Heaven and calling out the name of al-Qa'im is clear in the Book .of Allah

?He was asked: Where is it in the Book of Allah

He said: Allah has said, If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it. When people hear the call, they will become (as if there are birds on their heads (because of astonishment and confusion).(٣٧

((٢۴)) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father from Abu Baseer that

:Abu Abdullah al-Sadiq (s) had said

If the Abbasid ruler ascends the minbar of Marwan,(٣٨) the state of the Abbasids will begin to decline gradually. My father has said to me: There must be a fire coming from Azerbaijan that will destroy

everything. When that occurs, you are to stay at homes as long as we have stayed. When our man (al-Qa'im) rises, then hurry up to him even crawling. By Allah, as if I see him between the corner and

the temple being paid homage to rule over the people with a new method. He will be (severe with the Arabs. Woe unto the Arabs from a soon evil!(٣٩

((٢٥)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Husayn at-Taymali from Muhammad and Ahmad, the sons of al-Hasan, from Ali bin Ya'qoob al-Hashimi from :Haroon bin Muslim from Obayd bin Zurara that Abu Abdullah al-Sadiq (s) had said

The name of al-Qa'im will be called out (from the Heaven). It will be said to him while he is behind the temple (of Abraham): Your name has been called out. What are you waiting .for? Then his hand will be taken to be paid homage

Zurara said: Praise be to Allah! We often heard that al-Qa'im would be paid homage unwillingly and we did not know the reason behind that. Then we knew that the (unwillingness of the homage was not guilt.(٤٠

((٢٦)) Ahmad bin Muhammad bin Sa'eed narrated from Haroon bin Muslim from Abu Khalid :al-Qammat from Hamran bin Ayun that Abu Abdullah al-Sadiq (s) had said

The inevitable things that must occur before the appearance of al-Qa'im are the rising of al-Sufyani, the sinking of the desert, killing the pure innocent man and the call that will (come from the Heaven.(٤١

((٢٧)) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob from Issma'eel bin Mihran from al-Hasan bin Ali from his father and Wuhayb bin Hafs from Najiya al-Qattan that

:Abu Ja'far al-Baqir (s) had said

p: ٢٦٠

The caller will call out that al-Mahdi is from Muhammads progeny. He will call out the name of al-Mahdi (٤٢) and the name of his father. Then the Satan will call out that the (truth is with soand- so (Uthman) and his followers.(٤٣

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan from al-Abbas bin ((٢٨)) :Aamir bin Rabah ath-Thaqafi from Abdullah bin Bukayr that Zurara bin Ayun had said

I heard Abu Abdullah al-Sadiq (s) saying: A caller will call out from the Heaven that so-.and-so is the emir and that Ali and his followers are the triumphants

?I said: Then who will fight al-Mahdi after that

He said: The Satan will call out that so-and-so and his followers are the triumphants-a .(man of the Umayyads (Uthman

?I said: Then who will know which the truthful is and which the liar is

He said: Those, who used to narrate our traditions, will know that and will know that they (are with the truth.(٤٤

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((٢٩)) al-Hasan bin Ali bin Yousuf from al-Muthanna that Zurara bin Ayun had said: I said to Abu Abdullah al-Sadiq (s): May Allah make you succeed! I wonder how people will fight against al-Qa'im in spite of all the

miracles they will see; like the sinking of the desert with the army and the divine call that !will come from the Heaven

He said: The Satan will not let them free until he calls out as he has called out against the (Prophet (s) on the day of al-Aqaba.(٤٥

((٣٠)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Muhammad bin Abdullah from Muhammad bin Abu Omayr that Hisham bin Salim had said to Abu Abdullah al-Sadiq (s):

Al-Jareeri says to us that you have said that there will be two calls coming from the Heaven then which of them is truthful and which is false?

Abu Abdullah al-Sadiq (s) said: Say to him: He, who has told us of that, is the truthful although you deny it!(٤٦)

((٣١)) Ahmad bin Muhammad bin Sa'eed narrated that Hisham bin Salim had said: I heard Abu Abdullah al-Sadiq (s) saying:

There will be two cries; one at the beginning of night and the other will be at the end of the second night.

I asked: How will that be?

He said: One will be from the Heaven and the other will be from

Iblis.

I said: How one will be distinguished from the other?

He said: He, who has known about them before they occur, will know which of them is from the Heaven.(٤٧)

((٣٢)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from his father from Muhammad bin Khalid from Thalba bin Maymoon that Abdurrahman bin Maslama al-Jareeri had

said:

I said to Abu Abdullah al-Sadiq (s): Some people blame us and say that how the truthful call is distinguished from the false one when they both occur.

He said: With what do you answer them?

.I said: With nothing

He said: Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said, Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What (then is the matter with you; how do you judge?(۴۸)(۴۹

p: ۲۶۲

Ahmad narrated from Ali bin al-Hasan at-Taymali from Muhammad bin Umar bin ((٣٣)) Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin Uthman :from Abdullah bin Sinan that Abu Abdullah al-Sadiq (s) had said

A caller from the Heaven will call out: So-and-so the son of soand- so is the man of this (matter. Then what is the fight for?(٥٠

Ahmad bin Muhammad bin Saeed narrated from Abu Sulayman Ahmad bin Hawtha ((٣٤)) al-Bahili from Ibraheem bin Iss~haq an-Nahawandi from Abullah bin Hammad al-Ansari :from Abdulla bin Sinan that Abu Abdulla al-Sadiq (s) had said

This matter, which you stretch your necks to, will not be until a caller from the Heaven ?calls: So and so is the man of this matter so what is this fighting for

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin ((٣٥)) Ibraheem, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad

bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Abdullah bin Sinan :that Abu Abdullah al-Sadiq (s) had said

Death and killing will spread among people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: (What are all these fights and killings

(for? Your man is so-and-so.(٥١

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((٣۶)) Hasan bin Hazim from Obayss bin Hisham from Abdullah bin Jibilla from Muhammad bin Sulayman from al-Ala

:from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said

p: ٢۶٣

(The rising of al-Sufyani and the rising of al-Qa'im will be in the same year.(۵۲

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob ((۳۷)) from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and :Wuhayb bin Hafs from Abu Baseer that Abu Abdullah al-Sadiq (s) had said

While people are standing on Arafat,(۵۳) a rider on a quick she-camel will come to inform them of the death of a caliph, after whose death the deliverance of Muhammads progeny and the deliverance

of all the people will come. He also said: When you see a sign in the sky; a great fire burning for some nights in the east, then deliverance will come. It will occur a little before (the appearance of al-Qa'im (s).(۵۴

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((۳۸)) Muhammad bin Musa from Ahmad bin Abu Ahmad al-Warraq al-Jurjani from Muhammad bin Ali from Ali bin

al-Hakam from Amr bin Shimr from Jabir that Abut-Tufayl had said: Once ibn al-Kawwa asked Amirul Mo'mineen (s) about anger. Amirul Mo'mineen (s) said: How far anger is! A death after a death! The rider of the quick she-camel and what the rider of the quick she-(camel is! He will inform people of something and they will kill him. Then anger comes!(۵۵

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۳۹)) Nahawandi from Abdullah bin Hammad al-Ansari from Abu Malik al-Hadhrami from Muhammad bin Abul

Hakam from Abdullah bin Uthman from Aslam al-Mekki from Abut- Tufayl that Huthayfa :bin al-Yaman had said

A caliph, whom no one in the Heaven will forgive nor will he have any supporter on the earth, will be killed and another caliph, who will have no chance of getting forgiveness in the afterlife, will be

deposed and then the son of the bondmaid will become the caliph. Abut-Tufayl said (to !Aslam): O my nephew, I wish we would live in his time

?Aslam said: O uncle, why do you wish so

Abut-Tufayl said: Because Huthayfa has told me that the rule will return to the Prophets (family.(۵۶

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob ((۴٠)) from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb that Abu Baseer had said: Once Abu Ja'far al-Baqir (s) was asked about the interpretation of the Quranic verse, We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to

:them that it is the truth,(۵٧) and he said

.Allah will show them His signs in the skies and in their selves

The saying, until it will become quite clear to them that it is the truth, means the (appearance of al-Qa'im, who is the truth that Allah will make His people see inevitably.(۵٨

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۴١)) Ali bin Mahziyar from Hammad bin Eessa from al-Husayn bin al-Mukhtar that Abu Baseer had said: I said to Abu Abdullah al-Sadiq (s): Allah has said, The chastisement of disgrace ?in this world's life.(۵٩) What is the chastisement of disgrace in this life

p: ٢۶۵

He said: O Abu Baseer, is there a disgrace worse than that when a man is in his house and among his family and then his family begins to cry and weep and people ask what the matter is to be said

?to them that that man is metamorphosed

(?I said: Will that happen before or after the appearance of al-Qa'im (s

(He said: It will happen before the appearance of al-Qa'im (s).(۶۰

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((۴۲)) :Ahmad bin Abu Ahmad al-Warraq that Ya'qoob bin al-Sarraj had said

?I asked Abu Abdullah al-Sadiq (s): When will the deliverance of your Shia come

He said: When the Abbasids disagree, their rule will become weak, those, who have never thought of the rule, will seize the opportunity to gain their (the Abbasids) rule, the Arabs will become uncontrolled, al-Sufyani will rise, al-Yamani will come with his army, al-Hasani will move with his troops and then al-

.(Qa'im will appear in Medina and move towards Mecca with the heritage of the Prophet (s

(?I said: What is the heritage of the Prophet (s

He said: The heritage of the Prophet (s) is his sword, armor, turban, garment, banner, (stick, horse and saddle.(۶۱

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, ((۴۳)) Sadan bin Iss~haq bin Sa'eed, Ahmad bin al- Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-

:Qatawani from al-Hasan bin Mahboob that Ya'qoob al-Sarraj had said

?I asked Abu Abdullah al-Sadiq (s): When will the deliverance of your Shia be

p: ۲۶۶

He said: If the Abbasids disagree, their rule will become weakuntil the end of the previous tradition. Then he

addeduntil he (al-Qa'im) stops at the outskirt of Mecca. He will take the sword out of its sheath, put on the armor, spread the banner and the garment, put on the turban, hold the stick with his hand and will ask Allah permission to appear. He will inform some of his .guardians of that. He will go to inform al-Hasani

Immediately al-Hasani will rise but the people of Mecca will kill him and send his head to Sham. Then al-Qa'im will appear. People will pay homage to him and follow him. The ruler of Sham then will send an army to Medina but the will of Allah will make them perish before reaching Medina. Then all of Alis progeny in Medina will flee to Mecca and join al-Qa'im. Al-Qa'im will move towards Iraq and send an army towards Medina ordering its (people to go back to it.(۶۲

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۴۴)) :Moawiya bin Hakeem that Ahmad bin Muhammad bin Abu Nasr had said

I heard Imam ar-Redha (s) saying: Before this matter (the appearance of al-Mahdi) there .(will be (bayooh

I did not know the meaning of (bayooh). When I went to offer the hajj, I heard a nomad ?saying: This is a (bayooh) day. I asked him: What does (bayooh) mean

(He said: It means very hot.(۶۳

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from ((۴۵)) Ahmad and Muhammad, the sons of al-Hasan, from their father from Thalaba bin Maymoon that Badr bin

p: ۲۶۷

:al-Khaleel al-Asadi had said

Once I was with Abu Ja'far al-Baqir (s) and he said that two signs would appear before the appearance of al-Qa'im that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of Ramadan and the moon .would be eclipsed in the end of Ramadan

A man said: O son of the messenger of Allah, it is the moon that will be eclipsed in the (middle of Ramadan and the sun will be eclipsed in the end of it.(۶۴

Abu Ja'far al-Baqir (s) said: I do know what I say. They are two signs that have never (occurred since Adam (s) has descended to the earth.(۶۵

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۴۶)) Hasan bin Hazim from Obayss bin Hisham an-Nashiri from Abdullah bin Jibilla from al-Hakam bin Ayman from

:Ward, al-Kumayts brother, that Abu Ja'far al-Baqir (s) had said

Before the appearance of al-Qa'im, the moon will be eclipsed five days before the end of the month and the sun will be eclipsed in the middle of the month. That will occur in Ramadan and then the

(calculations of the astrologers will fail.(۶۶

Ali bin Abu Hamza narrated from Abu Baseer that Abu Abdullah al-Sadiq (s) had said: ((۴۷)) One of the signs that precedes the appearance of al-Mahdi will be the eclipse of the sun in (the middle of Ramadan.(۶۷

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۴۸)) Muhammad bin al-Husayn bin Abul Khattab from al- Hasan bin Ali from Salih bin Sahl that Abu Abdullah al-Sadiq (s) had said when talking about the verse, A questioner asked (about a Penalty to befall:(۶۸

p: ۲۶۸

It is not a questioner asked.it is a flowing that flowed (۶۹) and it is a fire that will flame in ath-Thawiyya (۷۰) and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of Muhammads progeny. This will be before the (appearance of al-Qa'im (s).(۷۱

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۴۹)) :Nahawandi from Abdullah bin Hammad al-Ansari from Amr bin Shimr that Jabir had said

?Abu Ja'far al-Baqir (s) said: How do you recite this verse

?I said: Which verse

He said: A questioner asked about a Penalty to befall. Then he said: It is not a questioner asked.it is a flowing that flowed and it is a fire that will flame in ath-Thawiyya and then it will move to the tribe of Asad and then to the tribe of Thaqeef. It will burn the enemies of (Muhammads progeny. This will be before the appearance of al-Qa'im (s).(۷۲

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from his brother ((۵۰)) Muhammad bin al-Hasan from his father from Ahmad bin Umar al-Halabi from al-Husayn bin Musa from Mamar bin Yahya bin Sam from Abu Khalid al-Kabuli that Abu Ja'far al- :Baqir (s) had said

As if I see some people rising in the east. They will ask for the truth but they will not be given it. They will ask for it again and they will not be given it. Then they will unsheathe their swords and they will be given what they will ask for but they will not accept it. They .(will revolt and deliver their victory to your man (al-Mahdi

p: ۲۶۹

Their killed ones will be martyrs. If I live until that time, I will sacrifice myself to the man of (this matter.(٧٣

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Ya'qoob bin ((٥١)) :Yazeed from Ziyad al-Qandi from ibn Othayna that Maroof bin Kharrabooth had said

Whenever we go to Abu Ja'far al-Baqir (s), he says: Khurasan! Khurasan! Sajistan! (Sajistan!(٧۴) As if he wants to tell us good news (about deliverance).(٧۵

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from al-Hasan ((٥٢)) and Muhammad, the sons of Ali bin Yousuf, from their father from Ahmad bin Umar al-Halabi from Salih bin

Abul Aswad from Abul Jarood that Abu Ja'far al-Baqir (s) had said: When people pay (homage to the young boy, every young boy will try to rise.(٧۶

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Muhammad ((٥٣)) bin Abdullah from Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah al-Sadiq (s) had

:said

Al-Qa'im will not appear except after that every class of people will have ruled over people so that no one may say: If we have ruled, we will have spread justice then al-(Qa'im will rise to rule with truth and justice.(٧٧

Ahmad bin Muhammad bin Sa'eed narrated from the same previous narrators from ((٥۴)) :Hisham bin Salim that Zurara had said

.Once I asked Abu Abdullah al-Sadiq (s) if the call (from the Heaven) would be true

He said: Yes, by Allah, until every nation will hear it with its own language. He also said: Al-(Qa'im will not appear unless nine tenths of people perish.(٧٨

p: ٢٧٠

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin ((۵۵)) Hammad al-Ansari from Ibraheem bin Obaydillah bin al-Ala from his father that Abu :Abdullah al-Sadiq (s) had said

Amirul Mo'mineen (s) informed of some things that would happen after him until the .appearance of al-Qa'im

Al-Husayn (s) asked him: O Amirul Mo'mineen, when does Allah clear the world from the ?unjust people

Amirul Mo'mineen (s) said: Allah does not clear the world from the unjust until the sacred blood is shed. He mentioned the story of the Umayyads and the Abbasids in a long :tradition then he said

When al-Qa'im rises in Khurasan, defeats Kufa and the two nations, passes the island of Bani Kawan, (۷۹) and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and

Daylaman,(۸۰) then the banners of the Turks will rise in different countries to support my son (al-Qa'im). Then some things will happen here and there. Basra will be destroyed and the emir of the

.emirs will rule in Egypt

He told a long story and then said: When armies get ready, different leaders rise, revolters rebel and unbelievers perish then the expected Qaim and the unknown imam will appear with honor and virtue. O Husayn, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged cloths. He will rule over all the peoples and will clear the world of every evil. Blessed is he, who lives until his (al-(Qa'ims) age and enjoys his rule.(۸۱

p: ۲۷۱

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from ((۵۶)) Muhammad bin Ahmad from Muhammad bin Sinan from Younus bin Dhabyan that Abu Abdullah al-Sadiq (s) had said: When the night of Friday comes, Allah sends down an angel to the lower heaven. When dawn comes, the angel sits on a throne on the House (the ,Kaaba) and sets minbars of light for Muhammad, Ali

al-Hasan and al-Husayn (peace be upon them). They ascend the minbars. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the

sun declines, the Prophet (s) says: O my Lord, carry out Your promise that You have promised of in Your Book by this verse, Allah has promised to those of you who believe and do good that

He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He

(will most certainly, after their fear, give them security in exchange.(۸۲

The angels and the prophets say the same thing. Then Muhammad, Ali, al-Hasan and al-Husayn prostrate themselves and pray Allah: O our Lord, avenge! Your sanctum has been dishonored, Your choice have been killed and Your faithful slaves have been degraded. Then Allah does as He wills and that will be a great

(day.(۸۲

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al- ((۵۷)) Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-Husayn bin Mukhtar from Khalid al-Qalanisi that Abu Abdullah al-Sadiq (s) had :said

When the wall of the mosque of Kufa is destroyed from the back next to the house of ibn Massood, then the rule of the family of so-and-so will decline. He, who destroys the wall, (will not restore it (he perishes before that).(۸۳

Abdul Wahid bin Abdullah narrated from Ahmad bin Muhammad bin Rabah from ((۵۸)) Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-:Khathami from someone that Abu Abdullah al-Sadiq (s) had said

Al-Qa'im will appear after when twelve men will have agreed upon that they have seen (him but they will be considered as liars.(۸۴

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin ((۵۹)) Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from Abul Hasan Ali bin Muhammad from Maath bin

(Matar from someone (Abu Sayyar) that Abu Abdullah al-Sadiq (s

:had said

(Before the appearance of al-Qa'im, the war of (tribe of) Qays will break out.(۸۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۶۰)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Muhammad bin Sinan that Obayd :bin Zurara had said

.(Once al-Sufyani was mentioned before Abu Abdullah al-Sadiq (s

(He said: He (al-Syfyani) will not rise except after the rising of the one in Sanaa.(۸۶

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin ((۶۱)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ibraheem bin Abul Bilad from Ali bin Muhammad bin al-Alam

:al-Azdi from his father from his grandfather that Amirul Mo'mineen (s) had said

p: ۲۷۳

Before the appearance of al-Qa'im, there will be red death, white death and attacks of locusts in time and out of time. Red death is the killing by the sword and white death is by (plague.(٨٧

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al-Hasan at-Taymali from ((٢۶)) Muhammad bin Umar bin Yazeed and Muhammad bin al-Waleed bin Khalid al-Khazzaz from Hammad bin

Uthman from Abdullah bin Sinan from Muhammad bin Ibraheem bin Abul Bilad from his :father from his grandfather that al-Asbugh bin Nabata had heard Imam Ali (s) saying

Before the appearance of al-Qa'im there will be deceitful years, in which a truthful one will be considered as a liar, a liar will be considered as truthful and a cheater will be (respected.(٨٨

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from ((۶٣)) Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Huthayfa bin al-Mansoor that Abu

:Abdullah al-Sadiq (s) had said

Allah will have a banquet. A caller from the Heaven will call out: O birds of the sky and (beasts of the earth, come to eat and be satiate of the flesh of the tyrants.(٨٩

Abu Sulayman Muhammad bin Hawtha al-Bahili narrated from Ibraheem bin ((۶۴)) Iss~haq from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah al-:Sadiq (s) had said

A caller (from the Heaven) will call out the name of al-Qa'im: O you the son of so-and-so, (get up!(٩٠

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal, ((۶۵)) Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan from al-Hasan bin Mahboob from Ya'qoob al-Sarraj from Jabir that :Abu Ja'far al-Baqir (s) had said

O Jabir, al-Qa'im will not appear until the people of Sham will be afflicted with a sedition, from which they try their best to be free but they cannot, terrible killing will occur (between Kufa and Heera(۹۱

(and a call that will come from the Heaven.(۹۲

((۶۶)) Ahmad bin Muhammad bin Sa'eed narrated from the previous four narrators from al-Hasan bin Mahboob from al-Ala bin Razeen from Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said: Expect the cry to come to you surprisingly from the direction (of Damascus. Then great deliverance will come to you.(۹۳

((۶۷)) Ahmad bin Muhammad bin Sa'eed narrated from the four men from al-Hasan bin Mahboob, Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Ibraheem bin Hashim ,from his father

Muhammad bin Imran narrated from Ahmad bin Muhammad bin Eessa from Ali bin Muhammad and others from Sahl bin Ziyad from al-Hasan bin Mahboob and Abdul Wahid bin Abdullah narrated from

Abu Ali Ahmad bin Muhammad bin Abu Nashir from Ahmad bin Hilal from al-Hasan bin Mahboob from Amr bin Abul Miqdam from Jabir bin Yazeed al-Jufi that Abu Ja'far al-Baqir :(s) had said

O Jabir, keep quiet until you see some signs that I will mention to you-if you remain alive until then: The first is the disagreement of the Abbasids. I do not think that you live until then but narrate this from me after my death. Other signs are a call from the Heaven, a cry comes from the direction of Damascus, one of the villages of Sham called al-Jabiya sinks, a part of the mosque of Damascus falls

p: ۲۷۵

down, a group of the Turks apostates and then commotion in Rome. The Turks come and .occupy the island whereas the Romans come to settle in ar-Ramla

O Jabir, that year will be full of events everywhere from the direction of the west. The first country that will be ruined is Sham. Then people will disagree and divide into three armies; the army of the reddish one, the army of the spotted one and the army of al-Sufyani. al-Sufyani will fight the spotted one and he will kill him with his followers and then .he will fight the reddish one and he will kill him

Then he will move towards Iraq. He will pass by Qarqeesiya.(۹۴) A fight will break out. al-Sufyani will kill about one hundred thousands of the arrogants. Then he will send an army of seventy thousand warriors towards Kufa. They will kill, crucify and capture many of the people of Kufa. While they are doing so, an army will come from the direction of .Khurasan. With this army there will be some companions of al-Qa'im

A faithful man from Kufa with weak followers will revolt but he will be killed by the leader of al-Sufyanis army between Kufa and Heera. al-Sufyani will send a troop to Medina. Al-Mahdi will flee

from Medina to Mecca. The leader of the army will be informed that al-Mahdi has gone to Mecca so he will send a troop to follow after him but with no use. Al-Mahdi will enter .(Mecca frightfully and cautiously like Prophet Moses (s

p: ۲۷۶

The army of al-Sufyani will stop in the desert. A caller from the Heaven will call out: O desert, destroy these people! The desert will sink with the army and none of them will escape death except

three persons, whom Allah will turn their faces towards their backs. It is about them that this verse has been revealed, O you who have been given the Book! believe that which ,We have revealed

(verifying what you have, before We alter faces then turn them on their backs.(۹۵

On that day al-Qa'im will be in Mecca leaning his back against the Kaaba. He will announce: O people, we resort to Allah to make us succeed. Whoever of you wants to support us, let him join us. We

are the progeny of your Prophet Muhammad (s). We are worthier of Allah and Muhammad than other people. Whoever argues with me about Adam, I am the worthiest of Adam. Whoever argues with

me about Noah, I am the worthiest of Noah. Whoever argues with me about Abraham, I am the worthiest of Abraham. Whoever argues with me about Muhammad (s), I am the worthiest of

Muhammad (s). Whoever argues with me about the prophets, I am the worthiest of the .prophets

Has Allah not said in his Book, Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations; offspring one of the other; and Allah is Hearing, Knowing?(۹۶) I am a remainder of Adam, a relic of Noah, elite of Abraham and a choice of Muhammad, peace be upon them all. Whoever argues with me about the Book of Allah, I am the

p: ۲۷۷

worthiest of the book of Allah. Whoever argues with me about the Sunna of the .messenger of Allah, I am the worthiest of the Sunna of the messenger of Allah

I adjure everyone, who hears my speech today, to inform the absent of it. I ask you with the right of Allah, the right of His messenger and with my right, for I have a right of kinship to the messenger of

Allah, to support us and to protect us from those, who have wronged us. We have been wronged, offended, expelled from our homes, separated from our families, deprived of our rights and our

honor and virtues have been distorted by the evil people. For the sake of Allah, do not fail !us. Support us that may Allah supports you

Allah will make his (al-Mahdis) three hundred and thirteen companions join him without any previous appointment. O Jabir, it is the verse that Allah has revealed in His Book, Wherever you are, Allah will bring you all together; surely Allah has power over all things. (٩٧) People will pay homage to him between the corner (of the Kaaba) and the temple (of Abraham). With him there will be a covenant from the Prophet (s) that has been inherited .by the descendants; one after the other

O Jabir, al-Qa'im is one of al-Husayns descendants. Allah will make him succeed within a .night

O Jabir, if people doubt all that, let them not doubt his descending from the Prophet (s) and his inheriting knowledge from the ulama (the infallible imams) one after the other. If all these things become confusing to them, then the call that will come from the Heaven and will call out his name and his parents names certainly will not be confusing to them at (all.(٩٨

p: ٢٧٨

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۶٨)) Nahawandi from Abdullah bin Hammad al-Ansari from Abu Baseer that Abu Abdullah al-Sadiq (s) had said:

Al-Qa'im will appear on the day of Ashura.(٩٩)(١٠٠) All these signs that have been mentioned by the infallible imams (s) throughout the current true traditions, which are so numerous, must occur before the appearance of al-Qa'im (s) because the infallible imams (s) have said that they are inevitable and surely their sayings are the most truthful. It has been said to them: We hope that al-Qa'im (s) appears without being preceded by the rising of al-Sufyani. They said: By Allah it is inevitable and it must occur.

They have confirmed that the five signs will be the greatest evidences, after which al-Qa'im (s) will appear. They have denied timing(١٠١) and said: Whoever narrates from us traditions talking about timing, do not hesitate in considering him as a liar whoever he is because we do not time. This is clear evidence showing the falseness of whoever claims that he is al-Qa'im before the occurrence of these signs.

Footnote

(١) Al-Baqee is the graveyard of the Muslims in Medina.

(٢) Biharul Anwar, vol.٥١ p.٧۶, Muntakhab al-Athar p.٢٠٠, Mojam Ahadeeth al-Imam al-Mahdi, vol.١ p.١٩٥.

(٣) Men la Yahdhuruhu al-Faqeeh, vol.١ p.٢٥٢, Ilal ash-Sharayi p.٣۴٨, Biharul Anwar, vol.٢٢ p.٢٩١, vol.٢٨ p.۴٨.

(۴) Biharul Anwar, vol.٥٢ p.٢٢٨.

(٥) Taylasan is a region in Persia.

(۶) Iqd ad-Durar p.۴٧, Minhaj al-Karama p.١٠٩, Ithbat al-Hudat, vol.٢ p.۴٧٠, Biharul Anwar, vol.٨ p.٣٥٩, Bisharatul Islam p.۴٥, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.٣

p: ٢٧٩

.p.۸۰

.Qur'an, ۲:۱۵۵ (۷)

.Qur'an, ۳:۷ (۸)

Kamal ad-Deen p.۶۴۹, Dala'il al-Imama p.۲۵۹, Al-Irshad p.۳۶۱, I'lam al-Wara (۹) p.۴۲۷, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۳, Kashul Ghumma, vol.۳ p.۵۲, Mo'jam .Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۲

Ithbat al-Hudat, vol.۳ p.۷۳۴, Tafseer al-Burhan, vol.۱ p.۱۶۷, Hilyatul Abrar, vol.۲ (۱۰) p.۶۰۸, al-Mahajja p.۴۷, ۴۸, Biharul Anwar, vol.۵۲ p.۲۲۸, Mo'jam Ahadeeth al-Imam .al-Mahdi, vol.۵ p.۴۳

Nowadays Damascus. But then Sham encompassed Syria, Jordan, Lebanon and (۱۱) .Palestine

,Tafseer al-Ayyashi, vol.۱ p.۶۸, Ithbat al-Hudat, vol.۳ p.۷۳۴, ۷۴۰, Hilyatul Abrar (۱۲) vol.۲ p.۶۱۰, Biharul Anwar, vol.۵۲ p.۲۲۹, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ .p.۴۱

.Qur'an, ۱۹:۳۷ (۱۳)

.Qur'an, ۲۶:۴ (۱۴)

,Iqd ad-Durar p.۱۰۴, Ta'weel al-Aayat, vol.۱ p.۳۸۷, Ithbat al-Hudat, vol.۳ p.۷۳۴ (۱۵) Tafseer al-Burhan, vol.۳ p.۱۷۹, ۱۸۰, Biharul Anwar, vol.۵۲ p.۲۲۹, Mo'jam Ahadeeth .al-Imam al-Mahdi, vol.۵ p.۲۳۸, ۲۹۱

.Coming from Yemen (۱۶)

,Iqd ad-Durar p.۱۱۱, Ithbat al-Hudat, vol.۳ p.۷۳۵, Biharul Anwar, vol.۵۲ p.۲۰۴ (۱۷)

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۹۹

.He might be Abbas bin Otba (۱۸)

-Ithbat al-Hudat, vol.۳ p.۷۳۵, Biharul Anwar, vol.۵۲ p.۲۳۳, Mo'jam Ahadeeth al (۱۹)

.Imam al-Mahdi, vol.۳ p.۴۸۸

-Ithbat al-Hudat, vol.۳ p.۷۳۵, Biharul Anwar, vol.۵۲ p.۲۳۳, Mo'jam Ahadeeth al (۲۰)

.Imam al-Mahdi, vol.۳ p.۴۶۴

-Ithbat al-Hudat, vol.۳ p.۷۳۵, Biharul Anwar, vol.۵۲ p.۲۳۳, Mo'jam Ahadeeth al (۲۱)

.Imam al-Mahdi, vol.۴ p.۱۶۶

.(From Khurasan (Persia (۲۲)

Refer to chap.۱۳ no.۱۹, ۲۲ and refer to ar-Raj'a by al-Astrabady p.۱۵۷ and (۲۳)

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۵۳

Ithbat al-Hudat, vol.۳ p.۷۳۶, Muntakhab al-Athar p.۲۵۰, Mo'jam Ahadeeth al-Imam (۲۴)

.al-Mahdi, vol.۳ p.۲۸۲

Ithbat al-Hudat, vol.۳ p.۷۳۶, Muntakhab al-Athar p.۴۵۵, Mo'jam Ahadeeth al-Imam (۲۵)

p: ۲۸۰

.al-Mahdi, vol.۳ p.۴۵۰

,Ithbat al-Hudat, vol.۳ p.۷۳۶, Biharul Anwar, vol.۵۲ p.۲۳۴, Bisharatul Islam p.۱۱۶ (۲۶)

.Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۶۷

The Arabs often use this word "my nephew" although the addressed one is not (۲۷)

.the talker's nephew

.Qur'an, ۲۷:۸۲(۲۸)

Ar-Raj'a by al-Astarabadi p.۱۵۴, Biharul Anwar, vol.۵۲ p.۲۳۴, Madeenatul (۲۹)

.Ma'ajiz, vol.۳ p.۸۹

Ar-Raj'a by al-Astarabadi p.۱۵۴, Biharul Anwar, vol.۵۲ p.۲۳۴, Madeenatul (۳۰)

.Ma'ajiz, vol.۳ p.۸۹

.Qur'an, ۲۶:۴ (۳۱)

.Qur'an, ۵۴:۲(۳۲)

Tafseer al-Burhan, vol.۳ p.۱۷۹-۱۸۰, al-Mahajja p.۱۵۷-۱۵۸, Hilyatul Abrar, vol.۲ (۳۳)

p.۶۱۱-۶۱۲, Biharul Anwar, vol.۵۲ p.۲۹۲, Mo'jam Ahadeeth al-Imam al-Mahdi, vol.۵

.p.۲۹۴

,Tafseer al-Burhan, vol.۳ p.۱۸۰, Hilyatul Abrar, vol.۲ p.۶۱۲, al-Mahajja p.۱۵۸ (۳۴)

.Biharul Anwar, vol.۵۲ p.۲۹۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۹۵

Iqd ad-Durar p.۴۹, Burhan by al-Muttaqi al-Hindi p.۱۱۴, Faraid Fawaid al-Fikr (۳۵)

p.۱۱۴, Biharul Anwar, vol.۵۲ p.۲۳۵, Lawaih by al-Safareeni, vol.۲ p.۸, ۹, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۵۰

Tajul Mawaleed p.۱۵۰, Biharul Anwar, vol.۵۲ p.۲۳۵, Bisharatul Islam p.۹۱, Mojam (۳۶)

.Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢١٤

(٣٧) Al-Mahajja p.١٥۶, ١٥٧, Tafseer al-Buran, vol.٣ p.١٨٠, Hilyatul Abrar, vol.٢ p.۶١۴,

.Biharul Anwar, vol.٥٢ p.٢٩٣, Mojam Ahadeeth al-Imam al-Mahdi, vol.٥ p.٢٩٧

(٣٨) The Abbasid ruler may refer to the rulers of Iraq and the Minbar of Marwan

.(may refer to Sham (Syria

(٣٩) .Biharul Anwar, vol.٥٢ p.٢٩٣

(۴٠) Hilyatul Abrar, vol.٢ p.۶١٥, Biharul Anwar, vol.٥٢ p.٢٩۴, Kashful Astar by Mirza

,an-Noori p.٢٢٣, Muntakhab al-Athar p.۴۶٧, Mojam Ahadeeth al-Imam al-Mahdi

.vol.٣ p.۴٥۴

(۴١) Biharul Anwar, vol.٥٢ p.٢٩۴, Muntakhab al-Athar p.۴٥٥, Mojam Ahadeeth al-Imam

.al-Mahdi, vol.٣ p.۴٥٠

(۴٢) Al-Mahdi is a surname of the twelfth imam, whose name is Muhammad and

p: ٢٨١

.whose fathers name is al-Hasan

(٤٣) .Biharul Anwar, vol.٥٢ p.٢٩٤, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٨١

(٤٤) -Ithbat al-Hudat, vol.٣ p.٧٣٦, Biharul Anwar, vol.٥٢ p.٢٩٤, Mojam Ahadeeth al

.Imam al-Mahdi, vol.٣ p.٤٥٧

(٤٥) .Biharul Anwar, vol.٥٢ p.٢٩٥, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٦

(٤٦) .Biharul Anwar, vol.٥٢ p.٢٩٥, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ .٤٥٧

(٤٧) .Biharul Anwar, vol.٥٢ p.٢٩٥, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٥٦

(٤٨) .Qur'an, ١٠:٣٥

(٤٩) Al-Kafi, vol.٨ p.٢٠٨, al-Mahajja p.٩٩, Tafseer al-Burhan, vol.٢ p.١٨٥, Biharul

.Anwar, vol.٥٢ p.٢٩٦, ٢٩٩, Mojam Ahadeeth al-Imam al-Mahdi, vol.٥ p.١٦١

(٥٠) Hilyatul Abrar, vol.٢ p.٦١٥, Biharul Anwar, vol.٥٢ p.٢٩٦, Mojam Ahadeeth al-Imam

.al-Mahdi, vol.٣ p.٤٥٣

(٥١) -Biharul Anwar, vol.٥٢ p.٢٩٦, Bisharatul Islam p.١٣٩, Mojam Ahadeeth al-Imam al

.Mahdi, vol.٣ p.٤٤٥

(٥٢) ,Iqd ad-Durar p.٨٧, Ithbat al-Hudat, vol.٣ p.٧٣٧, Biharul Anwar, vol.٥٢ p.٢٣٩

.Muntakhab al-Athar p.٤٥٨, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٧٣

(٥٣) Arafat is a mountain near Mecca. Standing on Arafat is one of the rituals when

.performing the hajj

(٥٤) Iqd ad-Durar p.١٠٦, Burhan by al-Muttaqi al-Hindi p.١٠٩, Ithbat al-Hudat, vol.٣

.p.٧٣٧, Biharul Anwar, vol.٥٢ p.٢٤٠, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٤٨٥

(٥٥) .Biharul Anwar, vol.٥٢ p.٢٤٠

(۵۶) Biharul Anwar, vol.۵۲ p.۲۴۰.

(۵۷) Qur’an, ۴۱:۵۳.

(۵۸) Ithbat al-Hudat, vol.۳ p.۷۳۷, al-Mahajja p.۱۸۸, Tafseer al-Burhan, vol.۴ p.۱۱۴, Biharul Anwar, vol.۵۲ p.۲۴۱, Yanabeeul Mawadda p.۴۲۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۹۰.

(۵۹) Qur’an, ۱۰:۹۸, ۴۱:۱۶.

(۶۰) Ithbat al-Hudat, vol.۳ p.۷۳۷, Tafseer al-Burhan, vol.۴ p.۱۰۷, Biharul Anwar, vol.۵۲ p.۲۴۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۶۶, ۳۸۷.

(۶۱) Al-Kafi, vol.۸ p.۲۲۴, Biharul Anwar, vol.۵۲ p.۲۴۲, ۳۰۱, Bisharatul Islam p.۱۳۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۹۷.

p: ۲۸۲

(۶۲) Al-Kafi, vol.۸ p.۲۲۴, Biharul Anwar, vol.۵۲ p.۲۴۲, ۳۰۱, Bisharatul Islam p.۱۳۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۹۷.

(۶۳) Qurb al-Isnad p.۱۷۰, Biharul Anwar, vol.۵۲ p.۲۴۲, Bisharatul Islam p.۱۵۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۶۴.

(۶۴) According to the astrologers the eclipse of the sun often occurs in the middle of a month and the eclipse of the moon often occurs in the end of a month.

(۶۵) Al-Kafi, vol.۸ p.۲۱۲, Irshad al-Mufeed p.۳۵۹, al-Ghayba by at-Toossi p.۴۴۴, Ilam al-Wara p.۴۲۹, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۸, Kashful Ghumma, vol.۳ p.۲۵۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۵۱.

(۶۶) Kamal ad-Deen p.۶۵۵, al-Odad al-Qawiyya p.۶۶, Ithbat al-Hudat, vol.۳ p.۷۲۳, Biharul Anwar, vol.۵۲ p.۲۰۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۵۱.

(۶۷) Biharul Anwar, vol.۵۲ p.۲۴۲, Bisharatul Islam p.۱۲۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۶۰.

(۶۸) Qur'an, ۷۰:۱.

(۶۹) In Arabic: saala sailun-a questioner asked- and sala saylun-a flowing flowed.

(۷۰) It is a place in Kufa.

(۷۱) Al-Mahajja p.۲۳۳, Tafseer al-Burhan, vol.۴ p.۳۸۲, Biharul Anwar, vol.۵۲ p.۲۴۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۵۹.

(۷۲) Al-Mahajja p.۲۳۳, Tafseer al-Burhan, vol.۴ p.۳۸۲, Biharul Anwar, vol.۵۲ p.۲۴۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۵۸.

(۷۳) Biharul Anwar, vol.۵۲ p.۲۴۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۹.

(۷۴) Khurasan and Sajistan are provinces in Persia.

(۷۵) Biharul Anwar, vol.۵۲ p.۲۴۳.

(۷۶) Biharul Anwar, vol.۵۲ p.۲۴۴.

(۷۷) Bisharatul Islam p.۱۲۱, Biharul Anwar, vol.۵۲ p.۲۴۴, Ithbat al-Hudat, vol.۳ p.۷۳۸,

Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۲۶.

(۷۸) Mojam Ahadeeth al-Imam, Biharul Anwar, vol.۵۲ p.۲۴۴, Hilyatul Abrar, vol.۲ p.۶۸۲

al-Mahdi, vol.۳ p.۴۴۱.

(۷۹) A big island in the Persian Gulf between Oman and Bahrain.

p: ۲۸۳

(۸۰) Jeelan, Aabir and Daylaman are cities in Iran.

(۸۱) Biharul Anwar, vol.۵۲, p.۲۳۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۶.

(۸۱) Qur'an, ۲۴:۵۵.

(۸۲) Tafseer al-Burhan, vol.۳ p.۱۴۶, Biharul Anwar, vol.۵۲ p.۲۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۸۳.

(۸۳) Irshad al-Mufeed p.۳۶۰, al-Ghayba by at-Toossi p.۴۴۶, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۶۳, Kashful Ghumma, vol.۳ p.۲۵۰, Iqd ad-Durar p.۵۱, al-Odad al-Qawiyya p.۷۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۸۱.

(۸۴) Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۴, Bisharatul Islam p.۱۲۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۸۸.

(۸۵) Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۴, Bisharatul Islam p.۱۲۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۷۹.

(۸۶) Biharul Anwar, vol.۵۲ p.۲۴۵, Bisharatul Islam p.۱۲۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۷۸.

(۸۷) Irshad al-Mufeed p.۳۵۹, al-Ghayba by at-Toossi p.۴۳۸, Ilam al-Wara p.۴۲۷, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۲, Iqd ad-Durar p.۶۵, Kashful Ghumma, vol.۳ p.۲۴۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۰.

(۸۸) Ithbat al-Hudat, vol.۳ p.۷۳۸, Biharul Anwar, vol.۵۲ p.۲۴۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۸۷.

(۸۹) Iqd ad-Durar p.۸۷, Ithbat al-Hudat, vol.۳ p.۷۳۹, Biharul Anwar, vol.۵۲ p.۲۴۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۷۱.

Ithbat al-Hudat, vol.۳ p.۷۳۹, Hilyatul Abrar, vol.۲ p.۶۱۴, Biharul Anwar, vol.۵۲ (۹۰)

.p.۲۴۶, ۲۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۵۴

.Heera is a place in Iraq near Kufa (۹۱)

,Iqd ad-Durar p.۵۱, Faraid Fawaid al-Fikr p.۱۴, Ithbat al-Hudat, vol.۳ p.۵۸۲, ۷۳۹(۹۲)

.Biharul Anwar, vol.۵۲ p.۲۷۱, ۲۹۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۱۳

,Ithbat al-Hudat, vol.۳ p.۷۳۹, Biharul Anwar, vol.۵۲ p.۲۹۸, Bisharatul Islam p.۹۷ (۹۳)

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۸۱

.a village near the Euphrates (۹۴)

p: ۲۸۴

.Qur’an, ۴:۴۷ (۹۵)

.Qur’an, ۳:۳۳-۳۴ (۹۶)

.Qur’an, ۲:۱۴۸ (۹۷)

-Irshad al-Mufeed p.۳۵۹, al-Ghayba by at-Toossi p.۴۴۱, Ilam al-Wara p.۴۲۷, al (۹۸)

,Khara’ij wel Jara’ih, vol.۳ p.۱۱۵۶, Iqd ad-Durar p.۴۹, Kashful Ghumma, vol.۳ p.۲۴۹

al-Fusool al-Muhimma p.۳۰۱, Tafseer al-Burhan, vol.۱ p.۱۶۲, Biharul Anwar, vol.۵۲

.p.۲۳۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۰

Ashura is the tenth day of Muharram, when Imam al-Husayn (s) and his (۹۹)

.companions have been martyred

Irshad al-Mufeed p.۳۶۱, al-Ghayba by at-Toossi p. ۴۵۲, Rawdhatul Waidheen (۱۰۰)

,p.۲۶۳, Ilam al-Wara p.۴۳۰, al-Malahim by ibn Tawoos p.۱۹۴, Kashful Ghumma

,vol.۳ p.۲۵۲, al-Fusool al-Muhimma p.۳۰۲, Mojam Ahadeeth al-Imam al-Mahdi

.vol.۳ p.۴۸۹

.Timing is to put a fixed time for the events that happen in the future(۱۰۱)

Chapter ۱۵

THE DISTRESSES BEFORE THE APPEARANCE OF AL-QA’IM

Ahmad bin Muhammad bin Sa’eed narrated from Ali bin al- Husayn at-Taymali from ((۱)) al-Abbas bin Aamir bin Rabah ath-Thaqafi from Musa bin Bakr from Basheer an-Nabbal, -Ali bin Ahmad al

Bandaneeji narrated from Obaydillah bin Musa al-Alawi from Ayyoob bin Noah from :Safwan bin Yahya that Basheer an-Nabbal had said

When I came to Medina I went to the house of Abu Ja’far al-Baqir (s). I found that his

mule was saddled at the door. I sat in front of the house. He came out. I greeted him. He got down of his mule

.and came towards me

?He asked me: Where are you from

.I said: I am from Iraq

?He said: Which part of Iraq

.I said: From Kufa

?He said: Who has accompanied you in your way

p: ۲۸۵

.I said: Some people of al-Muhadditha

?He said: What is al-Muhadditha

(I said: Al-Murjia (the Murjites).(۱

He said: Woe unto these Murjites! To whom will they resort tomorrow when our Qaim ?appears

.I said: They say: If that occurs, we and you will be the same before justice

He said: Whoever repents, Allah accepts his repentance, whoever conceals hypocrisy, .Allah damns him and whoever announces something of hypocrisy, his blood is to be shed

Then he said: By Allah, he (al-Qa'im) will slaughter them as a butcher slaughtering a .sheep. He pointed to his throat with his hand

I said: They say: If he appears and controls the affairs, he will not shed even a drop of .blood

He said: It is not as they say. I swear by Him, in Whose hand my soul is! It will be so (terrible until we and you wipe blood and sweat together.(۲

The same was narrated by Ahmad bin Muhammad bin Sa'eed from Muhammad bin ((۲)) Salim bin Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin (Sulayman from Musa bin Bakr al-Wasiti from Basheer an-Nabbal.(۳

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from al- ((۳)) Hasan bin Moawiya from al-Hasan bin Mahboob from Eessa bin Sulayman that al- .(Mufadhdhal bin Umar had said: I heard Abu Abdullah al-Sadiq (s) mentioning al-Qa'im (s

.I said: I hope that his matter (rising) will be so easy

(He said: It will be not so until you wipe blood and sweat together.(۴

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۴)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Younus bin Ribat

:that Abu Abdullah al-Sadiq (s) had said

The followers of the truth have always been in distress, but their distress lasts for a short .time and their good end will last forever

The same was narrated by Ahmad bin Muhammad bin Sa'eed from some of his companions from Ali bin Iss~haq al-Kindi from Muhammad bin Sinan from Younus bin (Ribat.(۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۵)) :Hassaan ar-Razi from Muhammad bin Ali al-Kufi that Mamar bin Khallad had said

Once al-Qa'im was mentioned before Abul Hasan ar-Redha (s); he said: Today you are at .(ease more than that day (when al-Qa'im will appear

?They said: How is that

He said: When our Qa'im (s) appears, there will be nothing save blood, sweat and sleeping (on the saddles. His cloths are not but rough and his food is not but coarse.(۶

Salama bin Muhammad narrated from Ahmad bin Ali bin Dawood al-Qummi from ((۶)) Muhammad bin al-Hasan al-Saffar from Ahmad bin Muhammad bin Eessa from some of his companions that Abu

:Abdullah al-Sadiq (s) had said

Prophet Noah (s) asked Allah to torment his nation. Allah revealed to him to plant a stone of a date. If it grew and he ate from its fruit, Allah would torment his (Noahs) people and perish them. Prophet Noah (s) planted the stone and told his companions of that. The palm grew and fruited. He ate from its fruit and made his companions eat from it. His companions said to him: O prophet of

p: ۲۸۷

Allah, what about the promise that you have promised us of? Prophet Noah (s) prayed Allah to carry out the promise that He had made. Allah revealed to him to plant another .stone and when it grew and fruited, Allah would torment them

Noah (s) told his companions about that. They divided into three groups. One group apostatized, the other dissembled and the third one still kept to Noah (s). Prophet Noah (s) .planted a stone again

.It grew and fruited. He ate from its fruit and fed his companions

They said: O prophet of Allah, what about the promise that you have made? He prayed Allah. Allah revealed to him to plant a third stone and if it grew, fruited and he ate from its fruit, then Allah

would perish his people. Noah (s) told his companions of that. The two groups (the hypocrites and the believers) divided into three groups; one apostatized, one dissembled and the third still kept to

.(Noah (s

Prophet Noah (s) did that ten times and his companions divided every time into three groups. In the tenth time some of his sincere companions came to him and said: O prophet of Allah, whether

you do what you have promised or you do not do, you are truthful. You are a prophet sent by Allah and we never doubt you whatever you do to us. In this way Allah perished the (people of Noah (s

except the loyal companions, who kept to Noah (s). Noah and his sincere followers rode (on the Ark and so Allah saved them after they had been tried, sifted and cleared.(۷

p: ۲۸۸

Abdul Wahid bin Abdullah bin Younus narrated from Abu Sulayman Ahmad bin ((٧)) Hawtha al-Bahili from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad -al-Ansari that al

:Mufadhdhal bin Umar had said

Once I was with Abu Abdullah al-Sadiq (s) during the circumambulation (around the :Kaaba). He looked at me and said

?O Mufadhdhal, you seem distressed and easy! What is the matter

I said: May I die for you! I think of the Abbasids and their prevailing rule and tyranny. If it !(the rule) is in your hands, then we will be with you

He said: O Mufadhdhal, if it is so, it will be politics in the night, achieving peoples affairs in the day, eating coarse food and wearing rough cloths like Amirul Mo'mineen (s); otherwise it will be (going

to) Hell. It has gone away from us. We eat and drink. Have you ever seen an oppression (that Allah has made as a blessing like this?!(٨

Abu Sulayman narrated from Ibraheem bin Iss~haq from Abdullah bin Hammad that ((٨)) :Amr bin Shimr had said

Once I was with Abu Abdullah al-Sadiq (s) in his house. The house was crowded of people. They began to ask about different things. Whatever he was asked about something, he ?gave the sufficient answer. I began to cry. He asked: O Amr, why are you crying

I said: May I die for you! How do I not cry? Is there any other one like you in this umma? !You are imprisoned here, the door is closed and the curtain is lowered before you

He said: O Amr, do not cry! We eat good foods and wear soft cloths. If what you say occurs, we will eat coarse foods and wear rough cloths like Amirul Mo'mineen Ali bin Abu (Talib (s); otherwise putting on ties in Hell.(٩

Footnote

(١) one of the earliest Islamic sects to believe in the postponement of judgment on committers of serious sins, recognizing God alone as being able to decide .whether or not a Muslim had lost his faith

(٢) Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٦, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٠٥.

(٣) Biharul Anwar, vol.٥٢ p.٣٥٨ and refer to the previous references.

(٤) Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨, Mojam Ahadeeth al-Imam al-Mahdi, vol.٤ p.٣۶.

(٥) Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨.

(۶) Ithbat al-Hudat, vol.٣ p.٥٤٣, Biharul Anwar, vol.٥٢ p.٣٥٨, Muntakhab al-Athar p.٣٠٧, Mojam Ahadeeth al-Imam al-Mahdi, vol.٤ p.١۶٤.

(٧) Biharul Anwar, vol.١١ p.٣٣٩.

(٨) Biharul Anwar, vol.٥٢ p.٣٥٨.

(٩) Biharul Anwar, vol.٥٢ p.٣۶٠

Chapter ١۶

FORBIDDING TIMING AND NAMING AL-QA'IM

((١)) Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from al-Hasan bin Ali bin Yousuf from Muhammad bin Ali from Sadan bin Muslim that Abu Baseer had said:

I said to Abu Abdullah al-Sadiq (s): Does this matter (the appearance of al-Mahdi) not have an end so that we relieve ourselves?

He said: Yes, it does. But you (people) announced it; therefore Allah put it off.(١)

Abdul Wahid bin Abdullah bin Younus narrated fromMuhammad bin Ja'far al-Qarashi ((٢)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Muhammad bin Yahya al-Khathami from ad-Dhurays that Abu Khalid al-Kabuli had said:

p: ٢٩٠

After the death of Ali bin al-Husayn (Imam al-Sajjad) (s), I went to Abu Ja'far al-Baqir (s). I said to him: May I die for you! You know that I have kept to your father, felt so happy when being with him and left people aside.

He said: O Abu Khalid, that is right. What do you want then?

I said: May I die for you! Your father has described to me the man of this matter (al-Qa'im) in a way that if I see him anywhere, I shall catch his hand.

He said: Then what do you want?

I said: I want you to name him so that I shall know him by the name.

He said: O Abu Khalid, by Allah you asked a so difficult question. You asked me about something that I have never told anyone of. If I have told someone of that, I shall have told you. You asked about something that if the Prophets progeny themselves have known it, they will have tried their best to hide it.(۲)

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Ya'qoob bin Yazeed ((۳)) from Muhammad bin Abu Omayr from Abdullah bin Bukayr from Muhammad bin Muslim that Abu Abdullah al-Sadiq (s) had said:

O Muhammad, whoever narrates to you a tradition from us talking about timing, do not hesitate to consider him as a liar because we do not time to anyone.(۳)

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-((۴)) Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Sinan that Abu Abdullah al-Sadiq (s) had said:

(Allah does not consent save to reverse the timing of the diviners.(۴

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin ((۵)) Ahmad al-Qalanisi from Muhammad bin Ali from Abu Jameela from Abu Bakr al-Hadhrami that Abu Abdullah al-Sadiq

:s) had said)

(We (the prophets progeny) do not time this matter (the appearance of al-Qa'im).(۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۶)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdullah bin Jibilla from Ali bin Abu Hamza that Abu

:Baseer had said

?I said to Abu Abdullah al-Sadiq (s): May I die for you! When will al-Qa'im appear

He said: O Abu Muhammad (Abu Baseer), we, Ahlul Bayt, do not time. Prophet Muhammad (s) has said: May Allah damn the diviners! O Abu Muhammad, before this matter there will be five sings; a call (from the Heaven) in Ramadan, the rising of al- Sufyani, the rising of al-Khurasani, killing the pure innocent man, and a sinking in the desert. Before the appearance of al-Qa'im there must be two plagues; the

.white plague and the red plague

?I said: What are they

He said: The white plague is a torrential death and the red plague is killing by the sword. Al-Qa'im does not appear until his name will be called out from the Heaven in the twenty-third night of Ramadan, which will be a night of Friday.

?I said: What will be called out

He said: The caller will call out the name of al-Qa'im and the name of his father and will say: So-and-so the son of so-and-so is al-Qa'im of Muhammads progeny. You are to listen to him and to obey him. Every alive thing of the creatures will hear the call. The sleepers will awake and get out to courtyards and the virgins will get out of their veils.

(Then al-Qa'im will appear after hearing the call. It will be the call of Gabriel (s).(۶

p: ۲۹۲

Ali bin Ahmad narrated from Obaydillah bin Musa from Abdurrahman bin al-Qassim ((٧)) from Muhammad bin Amr bin Yousuf from Ibraheem bin Harasa from Ali bin al-Jazwar that Muhammad

:bin Bishr had said

I heard Muhammad bin al-Hanafiyya (٧) (may Allah be pleased with him) saying: Before our banner (the banner of al-Qa'im) there will be a banner (rule or state) of the family of Ja'far and another one of the family of Mardas.(٨) As for the banner of aal (٩) Ja'far, it will .begin with nothing (important) and will end to nothing

I became angry on hearing that. I said to him: May I die for you! Will there be banners ?before yours

He said: Yes, there will. By Allah, aal Mardas will have a strong rule but with no goodness. Their state will be full of difficulties but with no easiness. They will bring the foreigners closer and will remove the near. When they feel that they are safe from the punishment of Allah and that their state does never decline, a cry will come upon them and then no ruler will remain to gather them, no one to listen to them and no people to support them. Allah has given an example in His Book when saying, Until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over (it, Our command comes to it, by night or by day.(١٠

Then Muhammad bin al-Hanafiyya swore by Allah that this verse had been revealed .concerning those people

p: ٢٩٣

I said to him: May I die for you! You have told about a great thing concerning those ?people, then when will they perish

He said: O Muhammad (bin Bishr), Allah reverses the timing of the diviners. Prophet Moses (s) promised his people (that Allah would do away with their enemy) after thirty days but Allah had determined further ten days and He had not told Prophet Moses (s) of that. When the appointment of the promise passed, the people of Moses disbelieved and began to worship the calf. Prophet Younus (Jonah) (s) warned his people that they would be tortured but Allah had willed to forgive them but without informing Prophet Younus (s) .of that and then happened what had happened to them

When you see neediness spread and one says that he has spent his night without eating anything and when one receives you in a manner and the other day he receives you in a different manner

!then you expect it

?I said: I know what neediness is. What is the other thing

He said: It is when one meets you smilingly but when you go to borrow something from him, he will meet you in a different manner. Then the cry (from the Heaven) will occur (somehow soon.(١١

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((٨)) Mufadhdhal bin Ibraheem bin Qays, Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin Mahboob az-Zarrad from Iss~haq bin Ammar al-Sayrafi that Abu Abdullah al-Sadiq (s) :had said

p: ٢٩۴

There has been an appointment for this matter (deliverance). It has been determined (by the Heaven) that it will occur in the year one hundred and forty(۱۲) (A.H.) but when you ,announced the matter

(Allah has put it off.(۱۳

Ahmad bin Muhammad bin Sa'eed narrated from the previous narrators from al- ((۹)) :Hasan bin Mahboob from Iss~haq bin Ammar that Abu Abdullah al-Sadiq (s) had said

(This matter has been put off twice.(۱۴

Muhammad bin Ya'qoob al-Kulayni narrated from Ali bin Muhammad and ((۱۰)) Muhammad bin al-Hasan from Sahl bin Ziyad and Muhammad bin Yahya from Ahmad bin Muhammad from al-Hasan bin Mahboob that Abu Hamza ath-Thimali had heard Abu :Ja'far al- Baqir (s) saying

Allah had timed this matter to occur in the year seventy (A.H.) but when al-Husayn (s) was killed, He became so angry and put it off until the year one hundred and forty. We told you of that and you

announced it and uncovered the secret, so after that Allah did not reveal any timing to us concerning this matter. Allah said: (Allah makes to pass away and establishes what He pleases, and with Him

(is the basis of the Book).(۱۵

(Abu Hamza said: I told Abu Abdullah al-Sadiq (s) of that and he said: Yes, it was so.(۱۶

Muhammad bin Ya'qoob narrated from Muhammad bin Yahya from Salama bin al- ((۱۱)) :Khattab from Ali bin Hassaan that Abdurrahman bin Katheer had said

Once I was with Abu Abdullah al-Sadiq (s) when Muhzim came to him. Muhzim said to Abu Abdullah al-Sadiq (s): May I die for you! Please tell me when this matter, which we are ,waiting for

!occurs

Abu Abdullah al-Sadiq (s) said: O Muhzim, the diviners often tell false things, the hasteners perish and only the submissive believers are saved.(۱۷)

((۱۲)) Muhammad bin Ya'qoob narrated from some of his teachers from Ahmad bin Muhammad bin Khalid from his father from Ali Abu Hamza that Abu Baseer had asked Abu Abdullah al-Sadiq (s)

:about al-Qa'im (s) and he said

The diviners tell lies. We, Ahlul Bayt, do not time. Allah dose not consent save to reverse the timing of the diviners.(۱۸)

((۱۳)) Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Mualla bin Muhammad from al-Hasan bin Ali al-Khazzaz from Abdul Kareem bin Amr al-Khathami that al-Fudhayl

:bin Yasar had said

I asked Abu Abdullah al-Sadiq (s) if that matter (the appearance of al-Qa'im) had a certain :appointment and he said

The diviners tell lies! The diviners tell lies! When Prophet Moses (s) devoted himself to his Lord, he promised his people that after thirty days Allah would do away with their enemy. When Allah added ten days to the thirty, the people said that Moses had broken his promise and then they disbelieved and made a metallic calf as their god. When we tell you of something and Allah does as we have told you, you are to say that Allah has fulfilled His ,promise and when we tell you of something but a different thing occurs

also you are to say that Allah has fulfilled his promise. Then you will be rewarded twice. (۱۹)

((۱۴)) Muhammad bin Ya'qoob narrated from Muhammad bin Yahya and Ahmad bin Idreess from Muhammad bin Ahmad from al-Sayyari from al-Hasan bin Ali bin Yaqteen from his brother al-Husayn that

p: ۲۹۶

:his father Ali bin Yaqteen had said

Abul Hasan Musa bin Ja'far al-Kadhim (s) said to me: O Ali, the Shia have been brought up with hopes since two hundred years. Yaqteen said to his son Ali: What is the matter?! What had been said (by the infallible imams) to us occurred but what had been said to you .did not occur-he meant the fate of the Abbasids

Ali said: What had been said to you and what had been said to us were from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter

did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would be hard and then most of people

would apostatize but they said to us that it would be so near in order to attract the hearts (of people and to make them feel that deliverance was about to come.(٢٠

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad from Ja'far bin ((١۵)) Muhammad from al-Qassim bin Issma'eel al-Anbari from al-Hasan bin Ali from Ibraheem bin Muhzim from his father that Abu Abdullah al-Sadiq (s) had said when the (Abbasid) :rulers had been mentioned before him

People(٢١) perished because they hastened this matter (deliverance). Allah does not become hasty just because that people urge on their matters to be achieved. This matter ((the appearance of al-Qa'im

has a precise time that it must reach. If it reaches its time, it will occur neither an hour (sooner nor an hour later.(٢٢

Footnote

.Biharul Anwar, vol.۵٢ p.١١٧ (١)

Al-Ghayba by at-Toossi p.٣٣٣, Ithbat al-Hudat, vol.٣ p.۵٠٩, Biharul Anwar, vol.۵١ (٢)

.p.٣١, vol.۵٢ p.٩٨, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٢٩

Al-Ghayba by at-Toossi p.۴٢۶, Biharul Anwar, vol.۵٢ p.١٠٣, ١٠۴, ١١٧, Bisharatul (٣)

.Islam p.٢٨٢, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣٧٧

-Al-Kafi, vol.١ p.٣۶٨, Biharul Anwar, vol.۵٢ p.٣۶٠, Mojam Ahadeeth al-Imam al (۴)

.Mahdi, vol.٣ p.٣٧٨

.Biharul Anwar, vol.۵٢ p.١١٨ (۵)

,Biharul Anwar, vol.۵٢ p.١١٩, Bisharatul Islam p.١۵٠, Muntakhab al-Athar p.۴٢۵ (۶)

.Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴٧٢

.He is Imam Alis son (٧)

.The Abbasids (٨)

.Aal means the family of (٩)

.Qur'an, ١٠:٢۴(١٠)

.Biharul Anwar, vol.۵٢ p.٢۴۶ (١١)

-It was the time of the imamate of al-Qa'im (s) because his father Imam al (١٢)

.Hasan al-Askari (s) died in ١١۴ A.H. and he disappeared in ١۴٨ A.H

.Biharul Anwar, vol.۵٢ p.١١٧ (١٣)

.Ibid (۱۴)

.Qur’an, ۱۳:۳۹ (۱۵)

-Al-Kafi, vol.۱ p.۳۶۸, Tafseer of al-Ayyashi, vol.۲ p.۲۱۸, Ithbat al-Wassiyya p.۱۳۱, al (۱۶)
Ghayba by at-Toossi p., ۴۲۸, al-Khara’ij wel Jara’ih, vol.۱ p.۱۷۸, Mojam Ahadeeth
.al-Imam al-Mahdi, vol.۳ p.۲۶۱

Refer to chap.۱۱ no.۸ and refer to Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ (۱۷)
.p.۳۷۹

Refer to chap.۱۱ no.۸ and refer to Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ (۱۸)
.p.۳۷۹

,Al-Kafi, vol.۱ p.۳۶۸, al-Ghayba by at-Toossi p.۴۲۵, Biharul Anwar, vol.۴ p.۱۳۲ (۱۹)
.vol.۵۲ p.۱۰۳, ۱۱۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۶۰

,Al-Kafi, vol.۱ p.۳۶۹, al-Ghayba by at-Toossi p.۳۴۱, Biharul Anwar, vol.۵۲ p.۱۰۲ (۲۰)

p: ۲۹۸

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۳۶

.Like Zayd (bin Ali), some descendants of al-Hasan (s) and their likes (۲۱)

-Al-Kafi, vol.۱ p.۳۶۹, Biharul Anwar, vol.۵۲ p.۱۱۸, Mojam Ahadeeth al-Imam al (۲۲)

.Mahdi, vol.۳ p.۴۱۸

Chapter ۱۷

THE DISTRESSES AL–QA'IM MEETS FROM PEOPLE

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al- ((۱)) Mufadhdhal bin Ibraheem from Muhammad bin Abdullah bin Zurara from Muhammad bin Marwan that al-Fudhayl

:bin Yasar had said: I heard Abu Abdullah al-Sadiq (s) saying

When our Qaim appears, he will receive harms from the ignorant people more and bitterer than that the Prophet (s) had received from the ignorant people of the pre-.Islamic age

?I said: How is that

He said: The Prophet (s) came to people while they used to worship sculptured stone and wood whereas when al-Qa'im comes to people, they will protest against him by interpreting the Book of Allah according to their fancies. By Allah, he (al-Qa'im) will insert (his justice into their houses like the entering of hot and cold.(۱

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۲)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from al-:Husayn bin Mukhtar from Abu Hamza ath-Thimali that Abu Ja'far al-Baqir (s) had said

When the man of this matter (al-Qa'im) appears, he will receive (harm) from people (worse than what the Prophet (s) has received.(۲

Muhammad bin Hammam narrated from Hameed bin Ziyad al- Kufi from al-Hasan ((۳)) bin Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from Muhammad bin

:Abu Hamza from some of his companions that Abu Abdullah al-Sadiq (s) had said

p: ٢٩٩

Al-Qa'im will face (difficulties) in his wars more than what the Prophet (s) has faced. The Prophet (s) came to people while they used to worship stone and wood whereas the people of al-Qa'im will protest against him by the means of the Book of Allah and will fight (him by the means of the Book of Allah.(۳

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Muhammad bin al- ((۴)) Husayn from Muhammad bin Sinan from Qutayba al-Asha that Abban bin Taghlub had :said

Abu Abdullah al-Sadiq (s) said: When the banner of the truth (al-Mahdi) appears, the ?people of the east and the west will curse it. Do you know why

.I said: No, I do not

He said: That is because of what harms the people receive from his (al-Mahdis) family (before his appearance.(۴

Abdul Wahid bin Abdullah narrated from Muhammad bin Ja'far al-Qarashi from ((۵)) Muhammad bin al-Husayn from Muhammad bin Sinan from Qutayba al-Asha that :Mansoor bin Hazim had said

Abu Abdullah al-Sadiq (s) said: When the banner of the truth is raised, it will be cursed by .the people of the east and the west

?I said: What for

He said: That is because of what people receive from the Hashemites (before the (appearance of al-Qa'im).(۵

Ali bin Ahmad bin Obaydillah bin Musa and Ahmad bin Ali al- Alam narrated from ((۶)) Muhammad bin Ali al-Sayrafi from Muhammad bin Sadaqa, ibn Othayna al-Abdi and :Muhammad bin Sinan from Ya'qoob al-Sarraj that Abu Abdullah al-Sadiq (s) had said

p:۳۰۰

Al-Qa'im will fight the people of thirteen cities and nations and they will fight him; Mecca, Medina, Basra, Dast Maysan,(۶) Sham, the Umayyads, the Kurds, the Arab nomads, the people of the tribes of Dhabba, Ghaniy, Bahila, Azd and the people of ar-Riy (a town in (Iran).(٧

Footnote

(١) Ithbat al-Hudat, vol.٣ p.۵۴۴, Hilyatul Abrar, vol.٢ p.۶٣٠, Biharul Anwar, vol.۵٢ p.٣۶٢, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۵٠١.

(٢) Hilyatul Abrar, vol.٢ p.۶٣١, Biharul Anwar, vol.۵٢ p.٣۶٢, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٩٧.

(٣) Hilyatul Abrar, vol.٢ p.۶٣١, Biharul Anwar, vol.۵٢ p.٣۶٢, Ithbat al-Hudat, vol.٣ p.۵۴۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۵٠١.

(۴) Hilyatul Abrar, vol.٢ p.۶٣١, Biharul Anwar, vol.۵٢ p.٣۶٣, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۵٠٠.

(۵) Hilyatul Abrar, vol.٢ p.۶٣١, Biharul Anwar, vol.۵٢ p.٣۶٣.

(۶) A town between Basra and Ahwaz.

(٧) Ithbat al-Hudat, vol.٣ p.۵۴۴, Hilyatul Abrar, vol.٢ p.۶٣٢, Biharul Anwar, vol.۵٢ p.٣۶٣.

Chapter ١٨

THE RISING OF al-SUFYANI

((١)) Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from al-Hasan bin Ali bin Fadhdhal from Thalaba bin Maymoon Abu Iss~haq from Eessa bin Ayun that Abu Abdullah al-Sadiq (s) had said:

The rising of al-Sufyani is an inevitable matter. He will rise in the month of Rajab. It will

take, since his rising until his end, fifteen months. He will fight for six months. When he (conquers the five districts, he will rule for nine months no more no less.(١

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((٢)) Hasan bin Hazim from Obayss bin Hisham from Muhammad bin Bishr al-Ahwal from Abdullah bin Jibilla from Eessa bin Ayun from Mualla bin Khunays that Abu Abdullah al-Sadiq (s) had said:

p: ٣٠١

Some things are inevitable and others are not. From among the inevitable things is the (rising of al-Sufyani in Rajab.(٢

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((٣)) al-Hasan bin Mahboob from Abu Ayyoob al- Khazzaz from Muhammad bin Muslim that :Abu Ja'far al-Baqir (s) had said

Fear Allah, be pious and patient before the distresses of life and try your best to obey Allah. The utmost happiness of a faithful is when he thinks of the afterlife and turns his back to this life and its transient pleasures. If one reaches this degree of faith, he will know that he will get bliss, honor and the reward of being in Paradise. He will feel safe from what he has feared and will be certain that he has been with the truth and those, .who oppose his beliefs, are certainly on the wrong path and surely will perish

Be delighted that you will get what you look forward to. Do you not see that your enemies hurry towards sins and kill each other just for the pleasures of this life while you are safe in your houses and away from them? It suffices you that al-Sufyani will avenge you on your enemies. It is one of the signs to you. Although he is sinful but you will be safe for a .month or two after his rising until he kills much many people other than you

?Some of his companions said: What about our families if that occurs

p: ٣٠٢

He said: Men are to hide from him (al-Sufyani). His rage is against our followers and ?women will be safe inshallah. It was said to him: Whereto do men escape from him

.He said: Whoever wants to get away is to go to Medina or Mecca or other countries

Then he said: But what do you do in Medina?! His army will attack Medina. You are to go to Mecca. It will be the place of your meeting. It will be a sedition that will not last more than (nine months inshallah.(٣

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from al-Abbas bin ((۴)) :Aamir from Abdullah bin Bukayr from Zurara bin Ayun that Abdul Melik bin Ayun had said

Once I was with Abu Ja'far al-Baqir (s) when al-Qa'im (s) was mentioned before him. I said to him: I hope that he (al-Qa'im) appears sooner without being preceded by the rising .of al-Sufyani

(He said: By Allah, that will not be! It is an inevitable thing.(۴

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan from Muhammad ((۵)) bin Khalid al-Assamm from Abdullah bin Bukayr from Thalaba bin Maymoon from Zurara from Hamran bin Ayun that Abu Ja'far al-Baqir (s) had said when talking about this verse, (Then He decreed a term; and there is a term named with Him:(۵

They are two terms; one is inevitable and one is pending. Hamran asked him: What is the inevitable one? He said: It is a thing that has been determined by the will of Allah. Hamran said: I hope that the term of al-Sufyani is of the pending ones. Abu Ja'far al-Baqir (s) said: (No, it is not. By Allah, it is of the inevitable ones.(۶

p: ٣٠٣

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin Salim bin ((۶)) Abdurrahman al-Azdi from Uthman bin Sa'eed at-Taweel from Ahmad bin Sulaym from Musa bin Bakr from al-Fudhayl bin

:Yasar that Abu Ja'far al-Baqir (s) had said

Matters are of two kinds; pending and inevitable. The rising of al-Sufyani is inevitable that (must occur.(٧

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abbad ((٧)) :bin Ya'qoob from Khallad al-Saigh that Abu Abdullah al-Sadiq (s) had said

The rising of al-Sufyani is inevitable. He will rise in Rajab. A man asked: O Abu Abdullah, when he rises, what shall we do? He said: When he rises, you are to keep to us (Ahlul (Bayt).(٨

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((٨)) Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Amr bin Shimr :that Jabir al-Jufi had said

:Once I asked Abu Ja'far al-Baqir (s) about al-Sufyani and he said

al-Sufyani does not rise until ash-Shaysabani rises before him. He (ash-Shaysabani) will rise from Kufa. He will flow like water. He will kill your delegation. After that you expect (the rising of al-Sufyani and then al-Qa'im (s).(٩

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- ((٩)) Hasan bin Ali bin Yasar ath-Thawri from al-Khaleel bin Rashid that Ali bin Abu Hamza had :said

One day I accompanied Abul Hasan Musa bin Ja'far al-Kadhim (s) from Mecca to medina. He said to me: O Ali, if the inhabitants of the heavens and the earth revolt against the Abbasids, the earth will be watered with their bloods (without defeating the Abbasids) .until al-Sufyani rises

?I said to him: O my master, is his rising inevitable

He said: Yes, it is. He pondered for a while then he raised his head and said: The rule of the Abbasids is based on cunning and deceit. It will go until it will be said that nothing of it (has remained and then it will return as if nothing has happened.(١٠

Muhammad bin Hammam narrated from Muhammad bin Ahmad bin Abdullah al- ((١٠))
:Khalanji that Abu Hashim Dawood bin al-Qassim al-Jafari had said

Once we were with Abu Ja'far Muhammad bin Ali al-Jawad(١١) (s) when al-Sufyani was mentioned and that his matter was inevitable. I said to Abu Ja'far al-Jawad (s): Does Allah change His determination concerning the inevitable matters? He said: Yes, He does. We said to him: We fear that He may change his determination concerning the matter of al-!Qa'im

He said: The matter of al-Qa'im is a part of the promise of Allah and Allah dose not fail to (perform His promise.(١٢

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((١١))
Muhammad bin Musa from Ahmad bin Abu Ahmad from Muhammad bin Ali al-Qarashi -that al-Hasan bin al

:Jahm had said

Once I said to Imam ar-Redha (s): May Allah make you succeed! People narrate that al-.Sufyani will rise after the rule of the Abbasids declines

He said: They tell but falseness! al-Sufyani will rise while the rule of the Abbasids is still (prevailing.(١٣

Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an-Nahawandi ((١٢))
from Abdullah bin Hammad al-Ansari from al-Husayn bin al-Ala from Abdullah bin Abu Yafoor that Abu Ja'far

p: ٣٠۵

:al-Baqir (s) had said

The Abbasids and al-Marwani (١۴) will meet in Qarqeessiya in a terrible battle that causes a young boy to age. Allah will preclude them from gaining victory and will reveal to the birds in the sky and the beasts on the ground to satiate themselves with the flesh of the (tyrants. After that al-Sufyani will rise.(١۵

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((١٣)) al-Abbas bin Aamir bin Rabah ath-Thaqafi from Muhammad bin ar-Rabee al-Aqra from Hisham bin Salim that

:Abu Abdullah al-Sadiq (s) had said

When al-Sufyani conquers the five districts, then you count to him nine months (the (period of his rule

Hisham claimed that the five districts were Damascus, Palestine, Jordan, Hims(١۶) and (Halab.(١٧

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Abdullah bin ((١۴)) Muhammad from Muhammad bin Khalid from al-Hasan bin al-Mubarak from Abu :Iss~haq al-Hamadani from al- Harith al-Hamadani that Amirul Mo'mineen (s) had said

Al-Mahdi (s) will come from the east but before that al-Sufyani will rise in Sham. He (al-Sufyani) will rule for nine months only. All the people of Sham will submit to him except a very few believers, who will still keep to the truth and whom Allah preserves from following him. He will move towards Medina with a great army but when they reach the desert of Medina, Allah will make the desert sink with them. It is the saying of Allah in His holy Book, And could you see when they shall become terrified, but (then) there shall be (no escape and they shall be seized upon from a near place.(١٨)(١٩

p: ٣٠۶

Ali bin Ahmad narrated from Obaydillah bin Musa from Ibraheem bin Hashim from ((۱۵)) :Muhammad bin Abu Omayr from Hisham bin Salim that Abu Abdullah al-Sadiq (s) had said

(Al-Yamani and al-Sufyani will rise like two racehorses.(۲۰

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin Musa from ((۱۶)) Ahmad bin Abu Ahmad, who was known as Abu Ja'far al-Warraq, from Issma'eel bin Ayyash from Muhajirbin Hakeem from al-Mugheera bin Sa'eed that Abu Ja'far al-Baqir (s) :had said

Amirul Mo'mineen (s) said: When the two spears (two armies) disagree in Sham, it will not .come to an end except with a sign of Allah

(?He was asked: What is it, O Amirul Mo'mineen (s

He said: It is an earthquake in Sham, by which more than one hundred thousands of people will perish. Allah will make it as mercy to the believers and torment upon the disbelievers. When that occurs, you will see the riders of the gray horses with the yellow .banners coming from the west until they stop at Sham

There will be great terror and red death. Then you will see a sinking of one of the villages of Damascus called Harasta.(۲۱) Then the son of the livers-eater(۲۲) will come out of the dry valley to sit on the minbar of Damascus. After that you expect the appearance of al-(Mahdi (s).(۲۳

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from al- ((۱۷)) Hasan bin Wahab from Issma'eel bin Abban from Younus bin Abu Yafoor that Abu :Abdullah al-Sadiq (s) had said

p: ۳۰۷

When al-Sufyani rises, he will send an army to fight us (the= Hashemites) and an army to (fight you (the Shia). If that takes place, hurry to us by any means!(٢۴

Ahmad bin Muhammad bin Sa'eed narrated from Hameed bin Ziyad from Ali bin al- ((١٨)) Sabah bin ad-Dhahak from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from Abu Ayyoob al-Khazzaz from :Muhammad bin Muslim that Abu Ja'far al-Baqir (s) had said

al-Sufyani is red, blond and blue. He has never worshipped Allah at all. He has seen neither Mecca nor Medina. He says: O my God, I take revenge even if I go to hell! O my (God, I take revenge even if I go to Hell!(٢۵

Footnote

-Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.۵٢ p.٢۴٨, Mojam Ahadeeth al (١)

.Imam al-Mahdi, vol.٣ p.۴۶٢

Kamal ad-Deen p.۶۵, Jamiul Akhbar p.١۴٢, Ithbat al-Hudat, vol.٣ p.٧٢١, Biharul (٢)

.Anwar, vol.۵٢ p.٢٠۴, ٢۴٨, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.۴۶٣

.Biharul Anwar, vol.۵٢ p.١۴٠, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢٧١ (٣)

.Biharul Anwar, vol.۵٢ p.٢۴٩ (۴)

.Qur'an, ۶:٢ (۵)

-Tafseer al-Burhan, vol.١ p.۵١٧, Biharul Anwar, vol.۵٢ p.٢۴٩, Mojam Ahadeeth al (۶)

.Imam al-Mahdi, vol.۵ p.٩۶

.Ithbat al-Hudat, vol.٣ p.٧٣٩, Biharul Anwar, vol.۵٢ p.٢۴٩ (٧)

.Biharul Anwar, vol.۵٢ p.٢۴٩, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٣ p.۴۶٣ (٨)

.Biharul Anwar, vol.۵٢ p.٢۵٠, Mojam Ahadeeth al-Imam al-Mahdi, vol.٣ p.٢۶٨ (٩)

-Ithbat al-Hudat, vol.٣ p.٧۴٠, Biharul Anwar, vol.۵٢ p.٢۵٠, Mojam Ahadeeth al (١٠)

.Imam al-Mahdi, vol.۴ p.۱۳۲

.Al-Jawad (s) is the ninth imam of the Shia (۱۱)

p: ۳۰۸

Ithbat al-Hudat, vol.۳ p.۵۴۴, ۷۴۰, Biharul Anwar, vol.۵۲ p.۲۵۰, Bisharatul Islam (۱۲)

.p.۱۶۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۸۳

-Biharul Anwar, vol.۵۲ p.۲۵۱, Bisharatul Islam p.۱۵۶, Mojam Ahadeeth al-Imam al (۱۳)

.Mahdi, vol.۴ p.۱۶۶

.(From Syria) (۱۴)

-Biharul Anwar, vol.۵۲ p.۲۵۱, Bisharatul Islam p.۱۰۲, Mojam Ahadeeth al-Imam al (۱۵)

.Mahdi, vol.۳ p.۲۷۲

.Hims and Halab are two cities in Syria (۱۶)

.Biharul Anwar, vol.۵۲ p.۲۵۲ and refer to references of the first tradition (۱۷)

.Qur'an, ۳۴:۵۱ (۱۸)

,Tafseer al-Burhan, vol.۳ p.۳۵۴, al-Mahajja p.۱۷۷, Biharul Anwar, vol.۵۲ p.۲۵۲ (۱۹)

.Yanabeeul Mawadda p.۴۲۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۵۷

Al-Amali by at-Toossi, vol.۲ p.۲۷۵, Biharul Anwar, vol.۵۲ p.۲۵۳, ۲۷۵, Mojam (۲۰)

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۴۷۸

.A village near Damascus on the way to Hims (۲۱)

.The livers-eater was Hind, the wife of Abu Sufyan and the mother of Moawiya (۲۲)

.(This refers to the Umayyads or the people of Sham (Syria

-Al-Ghayba by at-Toossi p.۴۶۱, al-Khara'ij wel Jara'ih, vol.۳ p.۱۱۵۱, al-Odad al (۲۳)

,Qawiyya p.۷۶, Faraid Fawaid al-Fikr p.۱۴, Mojam Ahadeeth al-Imam al-Mahdi

.vol.۳ p.۸۶

-Dalail al-Imama p.۲۶۱, Biharul Anwar, vol.۵۲ p.۲۵۳, Mojam Ahadeeth al-Imam al (۲۴)

.Mahdi, vol.۳ p.۴۷۰

.Biharul Anwar, vol.۵۲ p.۲۵۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۷۴ (۲۵)

Chapter ۱۹

THE PROPHETS BANNER

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۱)) from Muhammad bin Abu Omayr from Abul Maghra from Abu Baseer that Abu Abdullah :al-Sadiq (s) had said

When Imam Ali (s) met with the people of Basra (in the battle of al-Jamal-the camel), he raised the banner of the Prophet (s) and their (people of Basras) legs began to shake. !They were so until before the sunset when they said: O ibn Abu Talib, safeguard

p: ۳۰۹

Then Imam Ali (s) said to his army: Do not kill the captives. Do not finish off the wounded. Do not follow after the fleers. Whoever lays down his arms is to be safe and whoever closes his door (stays at home) is to be safe. When the battle of Siffeen broke out, Imam Alis companions insisted on him to raise the banner of the Prophet (s) but he refused. They sent to him his two sons al-Hasan and al-Husayn (s) and his close companion Ammar bin Yassir as mediators. He said to al-Hasan: O my son, the people have a term (that they must reach. No one is to raise this banner after me except al-Qa'im (s).(۱

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Yahya bin Zakariyya ((۲)) bin Shayban from Younus bin Kulayb from al-Hasan bin Ali bin Abu Hamza from his father :that Abu Baseer had said

.Abu Abdullah al-Sadiq (s) said: Al-Qa'im will not appear until the chain is completed

?I said: How is the chain completed

He said: With ten thousand (fighters), Gabriel will be on his (al- Qa'ims) right hand and Michael will be on his left hand. Then he will shake the banner and move. Every one in the east and in the west will curse the banner. It is the banner of the Prophet (s) that Gabriel .has brought (from the Heaven) on the day (battle) of Badr. It is not of cotton, flax or silk

He said: It is of the leaves of Paradise. The Prophet (s) has spread it on the day of Badr and then he has folded it and given it to Imam Ali (s). It has been still with Imam Ali (s) until when he has spread it on the day of the battle of al-Jamal against the people of Basra and has gained victory. Then he has folded and kept it safe. It has= been with us and no one is .to spread it until al-Qa'im (s) appears

p: ۳۱۰

When he appears, he will spread it and then every one in the east and the west will curse it. Terror will move a month before it, a month behind it, a month on its right side and a .month on its left side

Then he said: O Abu Muhammad, he (al-Qa'im) will appear depressed and angry because of the anger of Allah with the human beings. He will appear wearing the Prophets shirt, which the Prophet has put on in the battle of Badr, turban, armor and holding the Prophets sword Thulfaqar. He will unsheathe the sword for eight months. He will kill hurly-burly. He will begin with Bani(۲) Shayba. He will cut their hands and will hang them on the Kaaba. Then his caller will call out: These are the thieves of the Kaaba. Then he will .move to kill the people of Quraysh. He will not leave any one of them safe from his sword

Al-Qa'im (s) will not appear except after that two books will have been read openly; one in Basra and the other in Kufa. By these books people will declare their acquittance of ((believing in) Ali (s).(۳

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۳)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hammad bin Abu Talha that Abu Hamza ath-Thimali had said: Once Abu Ja'far al-Baqir (s) (said to me: O Thabit,(۴) as if I see al- Qa'im of my family coming near to your Najaf.(۵

p: ۳۱۱

He pointed with his hand towards Kufa and then added: When he comes to your Najaf, he will spread the banner of the Prophet (s) and then the angels of Badr (۶) will descend to .him

(?I asked him: What is the banner of the Prophet (s

He said: Its pole is from the pole of the Throne of Allah and from His mercy. The rest of it is from the assistance of Allah. Everything that he swoops on with this banner Allah will .make it perish

?I said: Is it kept with you until al-Qa'im (s) appears or it is brought then

.He said: No. It is brought then

?I said: Who brings it

(He said: Gabriel (s).(۷

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۴)) al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sadan bin Muslim from Umar bin Abban al-Kalbi that

:Abban bin Taghlub had said

I heard Abu Abdullah al-Sadiq (s) saying: As if I see al-Qa'im on the hill of Kufa wearing a dress of brocade and the armor of the Prophet (s), riding a black horse and holding the .(banner of the Prophet (s

?I said: Has the banner been kept somewhere or it will be brought then

He said: Gabriel will bring it. Its pole is from the poles of the Throne of Allah and the rest of it is from the assistance of Allah. Everything that he swoops on with this banner Allah will make it perish. Nine thousand and three hundred and thirteen angels will come down with .the banner

p: ۳۱۲

?I said: May I die for you! Will all these angels be with him

He said: Yes, they will. It is they, who have been with Prophet Noah (s) in the Ark, with Abraham (s) when he has been thrown into the fire, with Moses (s) when the sea has been cleft to him, with Jesus Christ (s) when he has been raised to the Heaven and four thousand angels, who have been with Prophet Muhammad (s) and three hundred and thirteen angels, who have fought with him in the battle of Badr besides four thousands that have ascended to the Heaven asking permission to fight with al-Husayn (s) but when they have descended they find that al-Husayn (s) has been martyred. They have remained near his tomb weeping for him until the Day of Resurrection. They are waiting -for the appearance of al

(Qa'im (s).(۸

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۵)) from Abu Ja'far al-Hamadani from Musa bin Sadan from Abdullah bin al-Qassim al-:Hadhrami from Umar bin Abban al-Kalbi that Abban bin Taghlub had said

Abu Abdullah al-Sadiq (s) said: As if I see al-Qa'im standing on the hill of Najaf, wearing a dress of brocade and the armor of the Prophet (s) and riding a black horse. He will spread the Prophets banner, whose pole is from the poles of the Throne of Allah and whose rest is from the assistance of Allah. Whatever he swoops on with the banner Allah will make it .perish

p: ۳۱۳

?I said: Has the banner been hidden somewhere or it will be brought then

He said: Gabriel (s) will bring it. When he shakes it, every believers heart will become like iron. He will be given a power of forty men. Then every dead believer will feel happy in his .grave

The dead will begin to visit each other in their graves and they bring the good news of the appearance of al-Qa'im to each other. Thirteen thousand and three hundred and thirteen .angels will descend with al-Qa'im then

(?I asked: Have these angels been with any of the prophets before him (al-Qa'im

He said: Yes, they have been with Prophet Noah (s) in the Ark, with Abraham (s) when he has been thrown into the fire, with Moses (s) when the sea has been cleft to him, with Jesus Christ (s) when he has been raised to the Heaven besides four thousands, who have been with Prophet Muhammad (s), three hundred and thirteen angels, who have supported the Prophet (s) on the day of Badr and four thousands, who have asked permission to fight with al-Husayn (s) but they have not been permitted. They have descended to find that al-Husayn (s) has been Martyred. They have remained near his tomb weeping for him until the Day of Resurrection. Their chief is an angel called Mansoor. They receive every visitor coming to visit al-Husayn (s), escort everyone farewelling him, visit every sick person and no one dies unless they offer the prayer for him and ask Allah to forgive him after his death. All these angels are waiting for the (appearance of al-Qa'im (s).(۹

p: ۳۱۴

Footnote

Hilyatul Abrar, vol.۲ p.۶۳۲, Biharul Anwar, vol.۵۲ p.۳۶۷, Mojam Ahadeeth al-Imam (۱)

.al-Mahdi, vol.۳ p.۳۸۶

Bani means the family of. Bani Shayba were the doorkeepers of the Kaaba in the(۲)

pre-Islamic age and during the Islamic age and the keys of the Kaaba were with

.them

Ithbat al-Hudat, vol.۳ p.۵۴۵, Hilyatul Abrar, vol.۲ p.۶۳۳, Biharul Anwar, vol.۵۲ (۳)

.p.۳۶۷, Bisharatul Islam p.۱۹۰, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۸۷

.Thabit is the name of Abu Hamza (۴)

.Najaf is a city in Iraq (۵)

.The angels who have supported the Muslims in the battle of Badr (۶)

.Ithbat al-Hudat, vol.۳ p.۵۴۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۲۹۸ (۷)

Kamil az-Ziyarat p.۱۱۹, Kamal ad-Deen p.۶۷۱, al-Odad al-Qawiyya p.۷۴, Biharul (۸)

.Anwar, vol.۵۲ p.۳۲۵, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۶

.Dalail al-Imama p.۲۴۳ and refer to the references of the previous tradition(۹)

Chapter ۲۰

THE ARMY OF ANGER

Muhammad bin Hammam narrated from Hameed bin Ziyad al- Kufi from Muhammad ((۱)) bin Ali bin Ghalib from Yahya bin Olaym from Abu Jameela al-Mufadhdhal bin Salih from Jabir from someone that

:al-Musayyab bin Nujba had said

One day a man came to Amirul Mo'mineen (s) with another man called ibn al-Sawda and

said: O Amirul Mo'mineen, this man ascribes lies to Allah and His messenger and he mentions you to be the source of that.

Amirul Mo'mineen (s) said: What he says?

The man said: He mentions an army of anger.

Amirul Mo'mineen (s) said: Set the man free! The army of anger will come at the end of time. They will gather like the cloudlets of autumn. A man, two or three will come from every tribe until they become nine (from each tribe). By Allah, I know their emir and his name and I know the place where their sumpters stay at.

p: ۳۱۵

Then he got up saying: Baqir! Baqir! Baqir!(۱) He is a man of my descendants. He will cut (open traditions so extensively.(۲

Ali bin al-Husayn al-Massoodi narrated from Muhammad bin Yahya al-Attar from ((۲)) Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hammad from Ya'qoob bin Abdullah al-Ashari from Otayba bin Sadan bin Yazeed :that al-Ahnaf bin Qays had said

Once I went to Imam Ali (s) for some business. Then Ibnul Kawwa and Shibth bin Ribiy came and asked permission to meet him. Imam Ali (s) said to me: If you like to permit .them, you can do that because you are the first to have your business achieved

I said: O Amirul Mo'mineen (s), permit them to come in. When they came in, he said to (?them: What made you secede from me in Haroora(۳

.They said: We wanted to be with the army of anger

He said: Woe unto you! Is there any kind of anger in my guardianship? Anger comes after when many kinds of calamities and distresses occur. Then they (the army) gather like cloudlets of autumn; one, two, three, four, five, six, seven, eight, nine or ten from every (tribe.(۴

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- ((۳)) Taymali from al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sadan bin -Muslim from a man that al

:Mufadhdhal bin Umar had said

Abu Abdullah al-Sadiq (s) said: When the imam (al-Mahdi) calls out the azan, he will pray Allah with His Hebrew name and then his companions, who will be three hundred and thirteen men, will be permitted to join him. They will gather like the cloudlets of autumn. They will be the bearers of the banners. Some of them will be missed in their beds in the night and in the morning they will find themselves in Mecca. Some of them will be seen ,walking on the clouds during the day. They will be known by their names

p: ۳۱۶

.their fathers names and their lineages

?I said: May I die for you! Which of them is greater in faith

He said: It is those, who walk on the clouds during the day. They are the missed ones. About these companions Allah has revealed this verse, Wherever you are, Allah will bring (you all together.(۵)(۶

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۴)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Dhurays from

:Abu Khalid al-Kabuli that Ali bin al-Husayn or Muhammad bin Ali (s) had said

Al-Fuqada(۷) are persons, who will be missed in their beds and in the morning they will be found in Mecca. It is they, who are concerned by this Quranic verse, Wherever you are, (Allah will bring you all together. They are al-Qa'ims companions.(۸

Abu Sulayman Ahmad bin Hawtha al-Bahili narrated from Ibraheem bin Iss~haq an- ((۵)) Nahawandi from Abdullah bin Hammad al-Ansari from Abdullah bin Bukayr that Abban bin :Taghlub had said

One day I was with Ja'far bin Muhammad al-Sadiq (s) in a mosque in Mecca. He said to me: O Abban, Allah will bring three hundred and thirteen men in this mosque. The people of Mecca know that

neither their (those mens) fathers nor grandfathers have been created yet. They will .come with their swords on their shoulders

On each sword the name of its keeper, his fathers name, his aspect and lineage are written. Then a caller will call out: This is al-Mahdi. He judges with the judgments of Prophet David (s) and

(Prophet Solomon (s). He is not asked to show evidence for his judgements.(۹

Ali bin Ahmad narrated from Obaydillah bin Musa al-Alawi from Haroon bin Muslim ((۶)) from Masada bin Sadaqa from Abdul Hameed at-Taiy from Muhammad bin Muslim that (Abu Ja'far al-Baqir (s

had said when talking about this verse, Or, Who answers the distressed one when he (calls upon Him and removes the evil, and He will make you successors in the earth:(۱۰

This verse has been revealed about al-Qa'im (s) where Gabriel has sat on a drain in a shape of a bird. Gabriel will be the first one, who pays homage to al-Qa'im and then the three hundred and thirteen

companions will pay homage. Those (of al-Qa'ims companions), who are to walk, will arrive in time and those, who are not to walk, will disappear from their beds. It is the saying of Allah, Therefore hasten to (do) good works; wherever you are, Allah will bring (you all together.(۱۱) The good work is the belief in the guardianship of Ahlul Bayt.(۱۲

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۸)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Issma'eel bin Mihran from Muhammad bin Abu Hamza from Abban bin Taghlub that Abu Abdullah al-Sadiq (s) had :said

Allah will send three hundred and thirteen men to a mosque in Mecca. The people of Mecca know that those mens fathers and grandfathers have not created yet. They will have swords, on which one thousand words are written. Each word is a clue for one thousand words. Then Allah will send the wind from every valley to say: This is al-Mahdi. (He rules like the rule of Prophet David (s). He does not need any evidence.(۱۳

p: ۳۱۸

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۹)) Nahawandi from Abdullah bin Hammad al-Ansari from Abul Jarood that Abu Ja'far al-:Baqir (s) had said

The companions of al-Qa'im will be three hundred and thirteen men. They will be foreigners. Some of them will be carried on the clouds during the day. They will be known by their names, their fathers names, their qualities and lineages. Some of them will be (taken from their beds to be in Mecca in the morning without any appointment.(۱۴

Ali bin al-Husayn narrated from Muhammad bin Yahya from Muhammad bin ((۱۰)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Ali bin al-Hakam from Ali bin Abu :Hamza from Abu Baseer that Abu Ja'far al-Baqir (s) had said

Al-Qa'im will come from the defile of Mountain Thi Tuwa with three hundred and thirteen men as the number of the Muslims, who have fought in the battle of Badr. He will lean his back against

the Black Rock (in the Kaaba) and will shake his victorious banner. Ali bin Abu Hamza said: I mentioned that to Abul Hasan Musa bin Ja'far al-Kadhim (s) and he said: It is an (evidenced book.(۱۵

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin (۱۱) Hassaan ar-Razi from Muhammad bin Ali al-Sayrafi from Abdurrahman bin Abu Hashim from Amr bin Abul Miqdam from Imran bin Dhabyan from Abu Yahya Hakeem bin Sad :that Imam Ali (s) had said

The companions of al-Qa'im will be young men. There will be no old men among them except like the kohl in an eye or like the salt in the food and the least part of food is the (salt.(۱۶

p: ۳۱۹

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۱۲)) Nahawandi from Abdullah bin Hammad al-Ansari from Ali bin Abu Hamza that Abu :Abdullah al-Sadiq (s) had said

While the young men of the Shia are sleeping on the roofs of their houses, they will be taken to their companion (al-Qa'im) within the same night without any appointment. In the morning they will find

(themselves in Mecca.(۱۷

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan bin Fadhdhal from ((۱۳)) Muhammad bin Hamza and Muhammad bin Sa'eed from Uthman bin Hammad bin :Uthman from Sulayman bin Haroon al-Bajali that Abu Abdullah al-Sadiq (s) had said

The companions of al-Qa'im are reserved for him. Even if all the peoples will have gone, Allah will bring him his companions. It is they, about whom Allah has said, Therefore if these people disbelieve in it We have already entrusted with it a people who are not disbelievers in it,(۱۸) and has said, Then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall (strive hard in Allah's way and shall not fear the censure of any censurer.(۱۹)(۲۰

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۱۴)) Hassaan ar-Razi from Muhammad bin Ali al-Kufi from Abdurrahman bin Abu Hashim from Ali bin Abu Hamza

from Abu Baseer that Abu Abdullah al-Sadiq (s) had said: The companions of Talut have been tried by the river. Allah hassaid, Allah will try you by a river.(۲۱) The companions of (al-Qa'im also will be tried like that.(۲۲

p: ۳۲۰

Footnote

(۱) Baqir is one, who cuts open knowledge and science widely.

(۲) Biharul Anwar, vol.۵۲ p.۲۴۷.

(۳) A place near Kufa.

(۴) Biharul Anwar, vol.۵۲ p.۲۴۸.

(۵) Qur'an, ۲:۱۴۸.

(۶) Tafseer of al-Ayyashi, vol.۱ p.۶۷, Ithbat al-Hudat, vol.۳ p.۵۴۸, al-Mahajja p.۲۰, Tafseer al-Burhan, vol.۱ p.۱۶۲, ۱۶۴, Biharul Anwar, vol.۵۲ p.۳۶۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۲.

(۷) Missing or absent persons.

(۸) Ithbat al-Hudat, vol.۳ p.۵۴۶, al-Mahajja p.۱۹, Hilyatul Abrar, vol.۲ p.۶۲۱, Tafseer al-Burhan, vol.۱ p.۱۶۵۲, Biharul Anwar, vol.۵۲ p.۳۶۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۱۸.

(۹) Ithbat al-Hudat, vol.۳ p.۵۴۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۱.

(۱۰) Qur'an, ۲۷:۶۲.

(۱۱) Qur'an, ۲:۱۴۸.

(۱۲) Ithbat al-Hudat, vol.۳ p.۵۴۶, Biharul Anwar, vol.۵۲ p.۳۶۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۳۰۸.

(۱۳) Ithbat al-Hudat, vol.۳ p.۵۴۶, Biharul Anwar, vol.۵۲ p.۲۸۶, ۳۶۹, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۱۱.

(۱۴) Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol.۵۲ p.۳۶۹, Mojam Ahadeeth al-

.Imam al-Mahdi, vol.۳ p.۲۸۳

Ithbat al-Hudat, vol.۳ p.۵۴۷, Biharul Anwar, vol.۵۲, ۳۷۰, Mojam Ahadeeth al-Imam (۱۵)

.al-Mahdi, vol.۳ p.۲۴۳

-Al-Ghayba by at-Toossi p.۴۷۶, al-Malahim by ibn Tawooss p.۱۴۴, Ithbat al (۱۶)

,Hudat, vol.۳ p.۵۱۷, Biharul Anwar, vol.۵۲ p.۳۳۳, Mojam Ahadeeth al-Imam al-Mahdi

.vol.۳ p.۱۰۲

-Biharul Anwar, vol.۵۲ p.۳۷۰, Bisharatul Islam p.۱۹۸, Mojam Ahadeeth al-Imam al (۱۷)

.Mahdi, vol.۴ p.۶

.Qur'an, ۶:۸۹ (۱۸)

.Qur'an, ۵:۵۴ (۱۹)

,Tafseer al-Burhan, vol.۱ p.۴۷۸, al-Mahajja p.۶۴, Biharul Anwar, vol.۵۲ p.۳۷۰ (۲۰)

.Yanabeeul Mawadda p.۴۲۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۹۳, ۱۰۰

.Qur'an, ۲:۲۴۹ (۲۱)

Al-Ghayba by at-Toossi p.۴۷۲, Ithbat al-Hudat, vol.۳ p.۵۱۶, Biharul Anwar, vol.۵۲ (۲۲)

.p.۳۳۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۴۸

p: ۳۲۱

Chapter ۲۱

THE SHIA WHEN AL–QA'IM APPEARS

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Hameed bin Ziyad from Ali ((۱)) bin al-Sabah from Abu Ali al-Hasan bin Muhammad al-Hadhrami from Ja'far bin Muhammad from Ibraheem bin Abdul Hameed from someone that Abu Abdullah al-Sadiq :(s) had said

When al-Qa'im (s) appears, those, who have thought themselves as his followers, will apostatize and those, who are somehow like the worshippers of the sun and the moon, (will believe in him.(۱

Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al- ((۲)) Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from al-Mufadhdhal bin Muhammad al-Ashari from Hurayz from Abu Abdullah al-Sadiq (s) from his father (s) :that Ali bin al-Husayn al-Sajjad (s) had said

When al-Qa'im appears, Allah will cure every sick believer and restore to him his power. ((۲

Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al- Hasan at-Taymali from ((۳)) al-Hasan and Muhammad, the sons of Ali bin Yousuf, from Sadan bin Muslim from Sabah -al-Muzni from al

:Harith bin Haseera from Habba al-Orani that Amirul Mo'mineen (s) had said

As if I see our Shia in the mosque of Kufa setting up pavilions to teach the people the Qur'an as it has been revealed but when our Qaim appears, he will destroy it (the (mosque) and level its mihrab to the ground.(۳

Ali bin al-Husayn narrated from Muhammad bin Yahya al-Attar from Muhammad bin ((۴)) Hassaan ar-Razi from Muhammad bin Ali from Abdullah bin Muhammad al-Hajjaal from Ali bin Aqaba bin Khalid

p: ۳۲۲

:that Abu Abdullah al-Sadiq (s) had said

As if I see the Shia of Ali with the Qur'an in their hands teaching people the divine (principles.(۴

Abu Sulayman Ahmad bin Hawtah narrated from Ibraheem bin Iss~haq an- ((۵)) Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera that al-Asbugh bin

:Nabata had said

I heard Ali (s) saying: As if I see the Persians setting up their pavilions in the mosque of !Kufa and teaching people the Qur'an as it has been revealed

?I said: O Amirul Mo'mineen, is the Qur'an not as it has been revealed

He said: No, it is not. The names of seventy ones of Quraysh have been removed from it.(۵) The name of Abu Lahab has been left (in the Qur'an) just to remind the Prophet (s) of (something because he is the Prophets uncle.(۶

Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from ((۶)) :someone from Ja'far bin Yahya from his father that Abu Abdullah al-Sadiq (s) had said

How about you when the companions of al-Qa'im (s) set up their pavilions in the mosque of Kufa and then he (al-Qa'im) appears with new ideals and a new rule? He will be severe (with the Arabs.(۷

Muhammad bin Hammam narrated from Ja'far bin Muhammad bin Malik from Abu ((۷)) :Tahir al-Warraaq from Uthman bin Eessa that Abus-Sabah al-Kinani had said

Once I was with Abu Abdullah al-Sadiq (s) when an old man came to him and said: My .sons became undutiful to me and my brothers turned away from me

p: ۳۲۳

Abu Abdullah al-Sadiq (s) said: Do you not know that the truth has a government and the untruth also has a government? Each of them is low in the state of the other. Whoever enjoys the ease of the untruth will be punished in the state of the truth.(۸)

((۸) Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Muhammad bin Ja'far bin Muhammad that his father (Abu Abdullah

al-Sadiq) (s) had said:

When al-Qa'im appears, he will send a man to every country of the world. He will say to him: Your covenant is in your hand. Whenever a matter faces you that you do not understand or do not know how to judge on it, you are to look at (the covenant in) your hand and act according to it.

Then he will send an army to Constantinople. When the army reaches the sea, the soldiers will write on their feet something and will walk on the surface of the water. When the Romans see them walk on the water, they will say: These are his companions walking on the water so how about him? Then they will open to them the gates of the city. They enter the city and rule as they like.(۹)

((۹)) Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Hurayz that Abban bin Taghlub had said:

Abu Abdullah al-Sadiq (s) said: This life does not end until a caller from the Heaven will call out: O people of the truth, come together! They will crowd in one place. Then the caller will call out again: O people of falsehood, come together! They will crowd in one place.

?I said: Can these people mix with those people

He said: No, by Allah, they cannot. Allah has said, On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good. ((۱۰)(۱۱

((۱۰)) Ahmad bin Muhammad bin Sa'eed narrated from Ahmad bin Yousuf bin Ya'qoob al-Jufi from Issma'eel bin Mihran from al-Hasan bin Ali bin Abu Hamza from his father and Wuhayb from Abu

:Baseer that Abu Abdullah al-Sadiq (s) had said

Every one of you is to prepare himself for the appearance of al- Qa'im even with one arrow because if Allah knows that one intends that sincerely, He may prolong his life that he may live until the appearance of al-Qa'im and then he becomes one of his assistants (and supporters.(۱۲

Footnote

(۱) Biharul Anwar, vol.۵۲ p.۳۶۳, Bisharatul Islam p.۲۲۲, Mojam Ahadeeth al-Imam al-

.Mahdi, vol.۳ p.۵۰۱

(۲) Al-Khissal p.۵۴۱, Rawdhatul Waidheen, vol.۲ p.۲۹۵, al-Sirat al-Mustaqeem,

vol.۲ p.۲۶۱, Ithbat al-Hudat, vol.۳ p.۴۹۶, Biharul Anwar, vol.۵۲ p.۳۱۶, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۹۲

(۳) .Biharul Anwar, vol.۵۲ p.۳۶۴, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۱۲۶

(۴) .Biharul Anwar, vol.۵۲ p.۳۶۴

(۵) The apparent meaning of this saying shows that the Qur'an is distorted but the

.real opinion of the Shia concerning the Qur'an is not so

(۶) .Biharul Anwar, vol.۵۲ p.۳۶۴

(۷) Biharul Anwar, vol.۵۲ p.۳۶۵, Bisharatul Islam p.۲۲۳, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۴۷.

(۸) Biharul Anwar, vol.۵۲ p.۳۶۵.

(۹) Dalail al-Imama p.۲۴۹, Ithbat al-Hudat, vol.۳ p.۵۷۳, Biharul Anwar, vol.۵۲ p.۳۶۵,

p: ۳۲۵

.Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۱۷

.Qur'an, ۳:۱۷۹ (۱۰)

.Biharul Anwar, vol.۵۲ p.۳۶۵ (۱۱)

.Biharul Anwar, vol.۵۲ p.۳۶۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۶ (۱۲)

Chapter ۲۲

ISLAM BEGAN STRANGE AND RETURNS STRANGE

-Ahmad bin Muhammad bin Sa'eed narrated from Ali bin al ((۱))

Hasan at-Taymali from his brothers Muhammad and Ahmad from

their father from Thalaba bin Maymoon and Jamee al-Kinasi from

:Abu Baseer from Kamil that Abu Ja'far al-Baqir (s) had said

When al-Qa'im appears, he will invite the people to a new mission

as the Prophet (s) has invited the people to a new mission. Islam

has begun strange and it will return strange as it has begun. Blessed

(are the strangers!(۱

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۲)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from ibn Miskan from

:Abu Baseer that Abu Abdullah al-Sadiq (s) had said

Islam has begun strange and it will return strange as it has begun. Blessed are the !strangers

!Abu Baseer said to him: Please, explain to me what this means

He said: Al-Qa'im will invite to a new mission as the Prophet (s) has done. The same was

narrated by Abdul Wahid bin Abdullah from the previous narrators from Muhammad bin Sinan from al-Husayn bin

(al-Mukhtar from Abu Baseer from Abu Abdullah al-Sadiq (s).(۲

The previous narrators narrated from Muhammad bin Sinan from Abdullah bin ((۳)) :Miskan that Malik al-Juhani had said

I said to Abu Ja'far al-Baqir (s): We describe the man of this matter (al-Qa'im) with the .aspects that no one of the people has ever had

p: ۳۲۶

He said: No, By Allah, it is not so. It is he himself, who will argue with you about that and (will invite you to it.(۳

Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin ((۴)) Ibraheem from Muhammad bin Abdullah bin Zurara from Sad bin Abu Amr al-Jallab that Abu Abdullah al-Sadiq

:s) had said)

Islam has begun strange and it will return strange as it has begun. Blessed are the (strangers!(۴

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin Ali bin ((۵)) Rabah az-Zuhri from Muhammad bin al-Abbas bin Eessa al-Hasani from al-Hasan bin Ali :al-Bataini from Shuayb al-Haddad that Abu Baseer had said

I asked Abu Abdullah al-Sadiq (s) to explain to me the saying of Amirul Mo'mineen (s) Islam has begun strange and it will return strange as it has begun. Blessed are the !strangers

He said to me: O Abu Muhammad, when al-Qa'im (s) appears, he will invite to a new mission as the Prophet (s) has done. I got up, kissed his head and said to him: I witness that you are my imam in this life and in the afterlife. I support your guardians and resist .your enemies. I witness that you are the guardian of Allah

(He said: May Allah have mercy upon you!(۵

Footnote

.Biharul Anwar, vol.۵۲ p.۳۶۶, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۱۹ (۱)

.Biharul Anwar, vol.۵۲ p.۳۶۶ (۲)

.Biharul Anwar, vol.۵۲ p.۳۶۶ (۳)

.Kamal ad-Deen p.۳۰۸, Biharul Anwar, vol.۵۲ p.۱۹۱ (۴)

.Biharul Anwar, vol.۵۲ p.۳۶۷, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۵۲ (۵)

p: ۳۲۷

Chapter ۲۳

THE AGE OF AL–QA'IM

Ali bin Ahmad narrated from Obaydillah bin Musa from Muhammad bin al-Husayn ((۱)) (from) ibn Abul Khattab from Muhammad bin Sinan from Abul Jarood that Abu Ja'far al-Baqir (s) had said:

This matter (deliverance) will be carried out by the youngest and obscurest one of us.

The same was narrated by Ali bin al-Husayn from Muhammad bin Yahya al-Attar from Muhammad bin Hassaan ar-Razi from Muhammad bin Ali al-Sayrafi from Muhammad bin Sinan from Abul Jarood from Abu Ja'far al-Baqir (s).(۱)

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۲)) from Abu Malik al-Hadhrami from Abu al-Safatij that Abu Baseer had said:

I said to one of them-Abu Abdullah al-Sadiq (s) or Abu Ja'far al- Baqir (s): Can this matter (imamate) be entrusted to one, who is not adult yet?

He said: It will be so.

I said: How does he (the young imam) act?

He said: Allah grants him with knowledge and wisdom and does not make him follow his fancies.(۲)

Abdul Wahid bin Abdullah bin Younus narrated from Muhammad bin Ja'far al-Qarashi ((۳)) from Muhammad bin al-Husayn bin Abul Khattab from Muhammad bin Sinan from Abul Jarood that

Abu Ja'far al-Baqir (s) had said:

This matter (deliverance) is not carried out except by the obscurest and youngest one of us.(۳)

Muhammad bin Hammam narrated from Ahmad bin Mabindath from Ahmad bin Hilal ((۴)) from Iss~haq bin Sabah that Imam Abul Hasan ar-Redha (s) had said:

The imamate will be entrusted to one, who is so young and obscure.(۴) The infallible imams (s) have confirmed that al-Qa'im (s) will be entrusted with the imamate while he is too young yet and that his

p: ۳۲۸

mention is so obscure to the most of people. None of the other imams has been entrusted .(with the imamate when he is as young as al-Mahdi (s

When they mention that he is the obscurest one among them, they refer to his disappearance and that his news will be unknown by people. The traditions about this concern are too many, true and current. Doubting this matter must be away from the .minds of the believers, whom Allah has guided and lit their hearts

Footnote

.Biharul Anwar, vol.۵۱ p.۴۲ (۱)

.Biharul Anwar, vol.۵۱ p.۴۳ (۲)

.Biharul Anwar, vol.۵۱ p.۴۳ (۳)

.Biharul Anwar, vol.۵۱ p.۴۳ (۴)

Chapter ۲۴

ISSMA'EEL, THE SON OF IMAM al-SADIQ

Ahmad bin Muhammad bin Sa'eed narrated from Abu Abdullah Ja'far bin Abdullah al- ((۱)) Muhammadi from al-Hasan bin Ali bin Fadhdhal from Safwan bin Yahya that Iss~haq bin Ammar al-Sayrafi

:had said

Once my brother Issma'eel bin Ammar described his faith and beliefs to Abu Abdullah al-Sadiq (s) by saying: I witness that there is no god but Allah and that Muhammad is the messenger of Allah Then he declared his faith in the imams, one after the other until he reached Imam Abu Abdullah al-Sadiq (s) and then he said: and I witness that Issma'eel (Imam al-Sadiqs son) is the imam after you. Abu Abdullah al-Sadiq (s) said: No, Issma'eel (is not the imam after me.(۱

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin ((۲)) Muhammad bin Sumaa from Ahmad bin al-Hasan al-Maythami from Abu Nujayh al-Masmaiy that al-Faydh bin al-

p: ۳۲۹

:Mukhtar had said

I said to Abu Abdullah al-Sadiq (s): What do you say about a piece of land that I take from the ruler and then I hire it and take a half or a third or less or more than that from its ?products? Is that permissible

He said: Yes, it is. His son Issma'eel said: O father, you have not memorized well. Abu Abdullah al-Sadiq (s) said to his son: Have I dealt with such a matter differently? O my son, it is for this that I often say to you to keep to me but you do not do. Issma'eel got up and left. I said: May I die for you! No blame is on Issma'eel if you are going to inform him of every thing before your death (to be the imam after you) as you have been informed of !every thing by your father

He said: O Faydh, Issma'eel to me is not as I have been to my father (concerning the .(imamate

I said: May I die for you! I have never doubted that he will be the imam after you. If what we fear (your death) occurs, then to whom we resort? He kept silent and turned aside from me. I kissed his knee and said to him: Be merciful to my old age! It is Hell that I fear. .By Allah, if I know that I die before you, I will never mind but I fear that I live after you

He said to me: Stay here! He went behind a curtain in some place in the house. He stayed for a while and then called: O Faydh, come in! I went in. I found him in his place of praying. He had offered prayer and then turned away from the qibla. I sat before him. His son Abul Hasan Musa (s), who was a young boy then, came in. He had a stick in his hand. His father seated him on his thigh and said to him: May I die for you! What is this stick in your hand? He said: I passed by my brother Ali and found him beating

p: ۳۳۰

.an animal with this stick. I took it out of his hand

Then Abu Abdullah al-Sadiq (s) said to me: O Faydh, Prophet Muhammad (s) has been entrusted with the scriptures of Abraham and Moses (s) and he has entrusted Ali with them. Then Ali has entrusted al-Hasan with them, al-Hasan has entrusted al-Husayn with them, al-Husayn has entrusted his son Ali with them, Ali bin al-Husayn has entrusted his son Muhammad with them and then my father (Muhammad bin Ali al-Baqir) has ,entrusted me with them. They have been with me and I have entrusted my son, this

.with them even though he is still too young. They are with him now

!I understood what he wanted to say. I said to him: May I die for you! Tell me more please

He said: O Faydh, whenever my father wanted Allah to respond to his praying, he seated me beside him on his right hand. He prayed Allah and I said: Amen! Now I do the same !with my son. I cried because of delight and said to him: O my master, tell me more please

He said: When my father traveled and I was with him, I approached my sumpter near to his if he felt sleepy to put my arm under his head for a mile or two until he somehow took .his need of sleep. Now my son, this, does the same to me

I said: Tell me more please! May I die for you! He said: O Faydh, I see in this son as Prophet Jacob (s) has seen in his son Joseph (s). I said: Tell me more please, O my master! He said: He is your man (the imam after me), whom you have asked about. Get up and confess his right! I got up and kissed his hand and head. I prayed Allah to protect him. Abu Abdullah al-Sadiq (s) said: In the first time I was not

.permitted to inform you

I said: May I narrate this from you? He said: Yes, you may narrate it to your wife and children and to

your companions. My wife and children were with me and of my companions was Younus bin Dhabyan. When I told them of that, they praised Allah too much. Younus said: By Allah, I shall not be satisfied until I hear this from him himself. He left hastily. I followed after him. When I arrived at the door, I heard Abu Abdullah al-Sadiq (s) saying to Younus: It is !as Faydh has told you. Keep silent and accept that from him

Younus said: I listen and obey. I came in. Abu Abdullah al-Sadiq (s) said to me: O Faydh, (make him your companion! I said: I have done.(۲

Ahmad bin Muhammad bin Sa'eed narrated from al-Qassim bin Muhammad bin al- ((۳)) Hasan bin Hazim from Obayss bin Hisham from Durust bin Abu Mansoor that al-Waleed :bin Subayh had said

There was an argument between me and a man called Abdul Jaleel. He said that Abu Abdullah al-Sadiq (s) had appointed his son Issma'eel as the imam after him. I told Abu Abdullah al-Sadiq (s) of that. He said: O Waleed, by Allah, it is not so. If I have done, I should have appointed the proper one. He mentioned the name of Abul Hasan Musa (al-(Kadhim) (s).(۳

Abdul Wahid bin Abdullah bin Younus narrated from Ahmad bin Muhammad bin ((۴)) Rabah az-Zuhri from Ahmad bin Ali al-Himyari from al-Hasan bin Ayyoob from Abdul Kareem bin Amr al-Khathami

p: ۳۳۲

:that Jamaa al-Saigh had said

I heard al-Mufadhdhal bin Umar asking Abu Abdullah al-Sadiq (s): Does Allah impose ?(upon people) to obey someone and then the divine revelation keeps that secret

Abu Abdullah al-Sadiq (s) said: Allah is more glorified, merciful and kinder to His people than to impose upon them obeying someone but the divine revelation keeps that secret .day and night

Then his son Abul Hasan Musa (s) appeared. Abu Abdullah al- Sadiq (s) said to al-Mufadhdhal: Would you like to look at the keeper of Imam Alis book? Al-Mufadhdhal said: And is there anything else that makes me more delighted than this?! Abu Abdullah al-Sadiq (s) said: This is the keeper of Alis hidden

(book, about which Allah has said, None shall touch it save the purified ones.(۴)(۵

Muhammad bin Hammam narrated from Hameed bin Ziyad from al-Hasan bin ((۵)) Muhammad bin Sumaa from Ahmad bin al-Hasan bin Muhammad al-Maythami from Muhammad bin Iss~haq that his

:father had said

.I came to Abu Abdullah al-Sadiq (s) and asked him who the imam would be after him

He said to me: He is the keeper of the lamb. His son Musa (al-Kadhim), who was a little boy then, was in a corner of the house with a lamb. He said to the lamb: Prostrate yourself (before Allah, Who has created you!(۶

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۶)) :Nahawandi from Abdullah bin Hammad al-Ansari that Moawiya bin Wahab had said

Once I went to Abu Abdullah al-Sadiq (s) and I saw his son Abul Hasan Musa, who was then three years old. There was a lamb with him. He said to the lamb: Prostrate yourself :before Allah, Who has created you. He repeated that three times. A little boy said to him

O my master, ask it to die! Musa (s) said: Woe unto you! Do I give life (to creatures) and (make them die? It is Allah, Who gives life (to His creatures) and makes (them) die.(۷

From among the famous speech of Abu Abdullah al-Sadiq (s) is this saying that he has ((۷)) :said when visiting the grave of his son Issma'eel

My pity for you is more than my grief on you. O Allah, I have forgiven Issma'eel all that he has failed to achieve due to my right upon him. O Allah, forgive him all that he has failed to (achieve due to Your rights upon him!(۸

It was narrated that Zurara bin Ayun had said: One day I visited Abu Abdullah al- ((۸)) Sadiq (s). On his right side there was the master of his sons Musa (al-Kadhim) (s) and before him there was a covered coffin. He said to me: O Zurara, send for Dawood bin .Katheer, Hamran and Abu Baseer to come

Then al-Mufadhdhal bin Umar came in. I left to bring those persons. People began to come one after the other until we became about thirty men inside the house. When the :house became crowded, Abu Abdullah al-Sadiq (s) said

.O Dawood, uncover the face of Issma'eel! Dawood uncovered Issma'eels face

Abu Abdullah al-Sadiq (s) said: O Dawood, is he alive or dead? Dawood said: O my master, .he is dead

Abu Abdullah al-Sadiq (s) asked everyone in the house the same question after showing them the dead body of his son and all of them answered that he was dead. Then he said: O Allah, witness! He ordered to wash the dead (according to the Islamic rituals) and to put him into his last

p: ۳۳۴

clothing. When everything was finished, Abu Abdullah al-Sadiq (s) said to al-Mufadhdhal: .O Mufadhdhal, uncover his face! Al-Mufadhdhal did

.Abu Abdullah al-Sadiq (s) said to him: Is he alive or dead? He said: He is dead

Abu Abdullah al-Sadiq (s) said: O Allah, be the witness over them! Then Issma'eel was carried to his grave. When he was put into the grave, Abu Abdullah al-Sadiq (s) said: O Mufadhdhal, uncover his

face! He asked the all: Is he alive or dead? We said: He is dead. He said: O Allah, witness and you, O people witness because those, who follow falsehood, will doubt. They want to put out the light of Allah with their mouths-he pointed to his son Musa-and Allah will not .consent save to perfect His light

Then we began to pour soil over the dead. He asked us again: Who is the dead buried ?inside this grave

!We said: He is Issma'eel. He said: O Allah, witness

Then he held the hand of his son Musa and said: He (al-Qa'im) is a truth and the truth is (from him until Allah inherits the earth and all there is on it.(۹

I have found this tradition with somone of our companions, who said that he had written it from Abul Murajja bin Muhammad al-Ghamr at-Taghlubi and he mentioned that Abu Sahl had narrated it to him from Abul Faraj the clerk of Bundar al-Qommi from Bundar from Muhammad bin Sadaqa and Muhammad bin Amr from Zurara. Abu al-Murajja mentioned that he had shown this tradition to some of his companions, who had said that al-Hasan bin al-Munthir had narrated it to him from Zurara and added that Abu Abdullah al-Sadiq :(s) had said

p: ۳۳۵

By Allah, your man will appear to you and he will not have had any homage to anyone at :all. And he said

Your man will not appear until the people of truth will suspect him. Say: It is a message of (importance. (And) you are turning aside from it.(۱۰

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۹)) Nahawandi from Abdullah bin Hammad al-Ansari that Safwan bin Mihran al-Jammal had :said

Mansoor bin Hazim and Abu Ayyoob al-Khazzaz said to Abu Abdullah al-Sadiq (s) while I :was present with them

May Allah make us die for you! One does not know when death comes. Who is our imam ?after you

He said: If death comes, your man will be this. He patted his son Musa, who was then five (years old. Abdullah bin Ja'far was also present in the house on that day.(۱۱

Footnote

.Biharul Anwar, vol.۴۷ p.۲۶۱ (۱)

.Biharul Anwar, vol.۴۷ p.۲۵۹, Hilyatul Abrar, vol.۲ p.۲۹۰ (۲)

.Biharul Anwar, vol.۴۸ p.۲۲, Awalim al-Uloom, vol.۲۱ p.۴۳ (۳)

.Qur'an, ۵۶:۷۹ (۴)

.Biharul Anwar, vol.۴۸ p.۲۲ (۵)

Biharul Anwar, vol.۴۸ p.۲۳, Hilyatul Abrar, vol.۲ p.۲۹۱, Awalim al-Uloom, vol.۲۱ (۶)

.p.۳۷

.Biharul Anwar, vol.۴۸ p.۱۱۷, Awalim al-Uloom, vol.۲۱ p.۳۱۶ (۷)

.Biharul Anwar, vol.۴۸ p.۲۳ (۸)

.Biharul Anwar, vol.۴۸ p.۲۱, Awalim al-Uloom, vol.۲۱ p.۴۸ (۹)

.Quran, ۳۸:۶۷-۶۸ (۱۰)

.Hilyatul Abrar, vol.۲ p.۲۸۹ (۱۱)

Chapter ۲۵

KNOWING ONE'S IMAM

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from his father from ((۱)) :Hammad bin Eessa from Hurayz from Zurara that Abu Abdullah al-Sadiq (s) had said

p: ۳۳۶

Know your imam because if you know him, it does not harm you whether deliverance (comes soon or late.(۱

Muhammad bin Ya'qoob narrated from al-Husayn bin Muhammad bin Aamir from ((۲)) Mualla bin Muhammad from Muhammad bin Jumhoor from Safwan bin Yahya from :Muhammad bin Marwan that al-Fudhayl bin Yasar had said

I asked Abu Abdullah al-Sadiq (s) about the Quranic verse ((Remember) the day when We :will call every people with their Imam) (۲) and he said

O Fudhayl, know your imam because if you know your imam, it does not harm you whether this matter (the appearance of al-Qa'im) comes soon or late. He, who knows his imam and dies before the appearance of al-Qa'im, is like one, who will be in the camp of al-Qa'im or like one, who will be under the banner of al-Qa'im. Some of our companions narrated the tradition with this addition like one, who has been martyred (while fighting) (with the Prophet (s).(۳

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Ali bin Abu Hamza ((۳)) :that Abu Baseer had said

I said to Abu Abdullah al-Sadiq (s): May I die for you! When does deliverance come? He said: O Abu Baseer, are you from those, who love this life? Whoever believes in this (matter is delivered for his waiting for it.(۴

Muhammad bin Ya'qoob narrated from Ali bin Ibraheem from Salih al-Sindi from Ja'far (۴) :bin Basheer that Issma'eel bin Muhammad al-Khuzaiy had said

Once I heard Abu Baseer asking Abu Abdullah al-Sadiq (s): Do you think that I live until al-?Qa'im appears

p: ۳۳۷

Abu Abdullah al-Sadiq (s) said to him: O Abu Baseer, Do you not know your imam? Abu Baseer said: I know him. By Allah, it is you. Abu Abdullah (s) took Abu Baseers hand and said: O Abu Baseer, by Allah, never mind if you are not under the shadow of al-Qa'ims (tent with your sword!(۵

Muhammad bin Ya'qoob narrated from some of his companions from Ahmad bin ((۵)) Muhammad from Ali bin an-Numan from Muhammad bin Marwan from al-Fudhayl bin :Yasar that Abu Abdullah al-Sadiq (s) had said

Whoever dies and has not had an imam he dies as unbeliever and whoever dies while believing in his imam, it does not harm him whether the appearance of al-Qa'im occurs soon or late. He, who dies while believing in his imam, is like one, who will be with al-Qa'im (in his pavilion.(۶

Muhammad bin Ya'qoob narrated from Ali bin Muhammad from Sahl bin Ziyad from ((۶)) al-Hasan bin Sa'eed from Fudhala bin Ayyoob from Umar bin Abban that Abu Abdullah al-:Sadiq (s) had said

Know (the sign of your) imam. If you know him, it does not harm you whether this matter comes soon or late. Allah has said, Remember the day when We will call every people with their Imam. He, who knows his imam, is like one, who will be with al-Mahdi (s) in his (pavilion.(۷

Ahmad bin Muhammad bin Sa'eed narrated from Yahya bin Zakariyya bin Shayban ((۷)) from Ali bin Sayf bin Omayra from his father from Hamran bin Ayun that Abu Abdullah al-:Sadiq (s) had said

p: ۳۳۸

Know your imam. If you know him, it does not harm you whether this matter comes soon or late because Allah has said, Remember the day when We will call every people with (their Imam. Whoever knows his imam is as if he is with al-Qa'im (s) in his pavilion.(۸

Footnote

Al-Kafi, vol.۱ p.۳۷۱, ۳۷۲, al-Ghayba by at-Toossi p.۴۵۹, Ithbat al-Hudat, vol.۳ (۱)

p.۵۱۵, Ghayatul Maram p.۲۷۳, Tafseer al-Burhan, vol.۲ p.۴۲۹, Biharul Anwar, vol.۵۲

.p.۱۳۱, ۱۴۱, ۱۴۲, Mojam Ahadeeth al-Imam al-Mahdi, vol.۵ p.۲۳۱

.Qur'an, ۱۷:۷۱ (۲)

.Refer to the same references of the previous tradition (۳)

-Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mojam Ahadeeth al-Imam al (۴)

.Mahdi, vol.۳ p.۴۱۶

-Al-Kafi, vol.۱ p.۳۷۱, Biharul Anwar, vol.۵۲ p.۱۴۲, Mojam Ahadeeth al-Imam al (۵)

.Mahdi, vol.۳ p.۴۰۵

,Al-Mahassin by al-Barqi p.۱۵۵, Al-Kafi, vol.۱ p.۳۷۱, Ithbat al-Hudat, vol.۱ p.۸۶ (۶)

Biharul Anwar, vol.۲۳ p.۷۷, vol.۵۲ p.۱۴۲, Muntakhab al-Athar p.۵۱۶, Mojam

.Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۴۴

.Refer to references of the first tradition (۷)

.Ibid (۸)

Chapter ۲۶

THE PERIOD OF AL-GHA'IM'S RULE

Ahmad bin Muhammad bin Sa'eed bin Oqda narrated from Ali bin al-Hasan at- ((۱)) Taymali from al-Hasan bin Ali bin Yousuf from his father and Muhammad bin Ali from his

father from Ahmad bin Umar al-Halabi from Hamza bin Hamran from Abdullah bin Abu :Yafoor that Abu Abdullah al-Sadiq (s) had said

(Al-Qa'im (s) will rule for nineteen years and some months.(۱

Abu Sulayman Ahmad bin Hawtha narrated from Ibraheem bin Iss~haq an- ((۲)) Nahawandi from Abu Muhammad Abdullah bin Hammad al-Ansari from Abdullah bin Abu -Yafoor (۲) that Abu Abdullah al

p: ۳۳۹

:Sadiq (s) had said

(The rule of al-Qa'im will last for nineteen years and some months.(۳

((۳)) Ahmad bin Muhammad bin Sa'eed narrated from Muhammad bin al-Mufadhdhal bin Ibraheem bin Qays from Sadan bin Iss~haq bin Sa'eed, Ahmad bin al-Husayn bin Abdul Melik az-Zayyat and Muhammad bin Ahmad bin al-Hasan al-Qatawani from al-Hasan bin :Mahboob from Amr bin Thabit that Jabir bin Yazeed al-Jufi had said

I heard Abu Ja'far al-Baqir (s) saying: By Allah, a man from us, Ahlul Bayt, will rule for three hundred and thirteen years and then for other nine years. I asked him: When will that be? He said: After the death of al-Qa'im (s). I said: How long will al-Qa'im rule until he (dies? He said: It will be nineteen years since his rising until the day of his death.(۴

((۴)) Ali bin Ahmad al-Bandaneeji narrated from Obaydillah bin Musa al-Alawi from some of his companions from Ahmad bin al-Hasan from Iss~haq from Ahmad bin Umar bin Abu Shuba al-Halabi from Hamza bin Hamran from Abdullah bin Abu Yafoor that Abu Abdullah :al-Sadiq (s) had said

Al-Qa'im (s) will rule for nineteen years and some months.(۵) As we have achieved the aim that we have tried to achieve and as we have reached what we have wished to reach with all these sufficient evidences as a message for one, who has a heart or gives ear with full intelligence, so we thank Allah as He deserves for all

His blessings and favors upon us and we pray Him to bless Muhammad and his pure progeny and to guide us to the path of the truth in this life and the afterlife and to grant us .with knowledge, wisdom and perceivance

p: ۳۴۰

Our Lord, make not our hearts deviate after Thou hast guided us aright, and grant us .from Thee mercy; surely Thou art the most liberal Giver

Praise be to Allah, the Lord of the worlds and blessings and peace be upon Muhammad .and his pure progeny

Footnote

(۱) Ithbat al-Hudat, vol.۳ p.۵۴۷, Hilyatul Abrar, vol.۲ p.۶۴۰, Biharul Anwar, vol.۵۲ p.۲۹۸, ar-Raja p.۱۳۳, Bisharatul Islam p.۱۸۷, ۱۸۸, Mojam Ahadeeth al-Imam al-Mahdi, vol.۴ p.۷۶.

(۲) The name of one of the narrators has been omitted accidentally; either Hamza bin Hamran or al-Husayn bin Abul Ala.

(۳) The same references of the previous tradition.

(۴) Tafseer of al-Ayyashi, vol.۲ p.۳۲۶, al-khtisas p.۲۵۷, al-Ghayba by at-Toossi p.۴۷۸, Mukhtasar Basair ad-Darajat p.۳۸, ۴۹, ۲۱۳, Muntakhab al-Anwar al-Mudheea p.۲۰۲, al-Eeqadh min al-Haja p.۳۳۷, Ithbat al-Hudat, vol.۳ p.۵۵۷, Hilyatul Abrar, vol.۲ p.۶۴۰, Tafseer al-Burhan, vol.۲ p.۴۶۵, Biharul Anwar, vol.۵۲ p.۲۹۸, vol.۵۳ p.۱۰۰, ۱۰۳, ۱۴۶, ar-Raja p.۷۱, Mojam Ahadeeth al-Imam al-Mahdi, vol.۳ p.۳۲۹.

(۵) The same references of the first tradition.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in religious, cultural and scientific fields.

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the cyberspace.

:Our Goals are

-propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t)

-encouraging the populace particularly the youth in investigating the religious issues

-replacing useful contents with useless ones in the cellphones, tablets and computers

-providing services for seminary and university researchers

-spreading culture study in the publich

-paving the way for the publications and authors to digitize their works

:Policies

-acting according to the legal licenses

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It’s obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems, web- kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office

Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor

Website: www.ghbook.ir

Email: Info@ghbook.ir

Central office Tel: ۰۹۱۳۲۰۰۰۱۰۹

۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲

Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹

Users’ affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library